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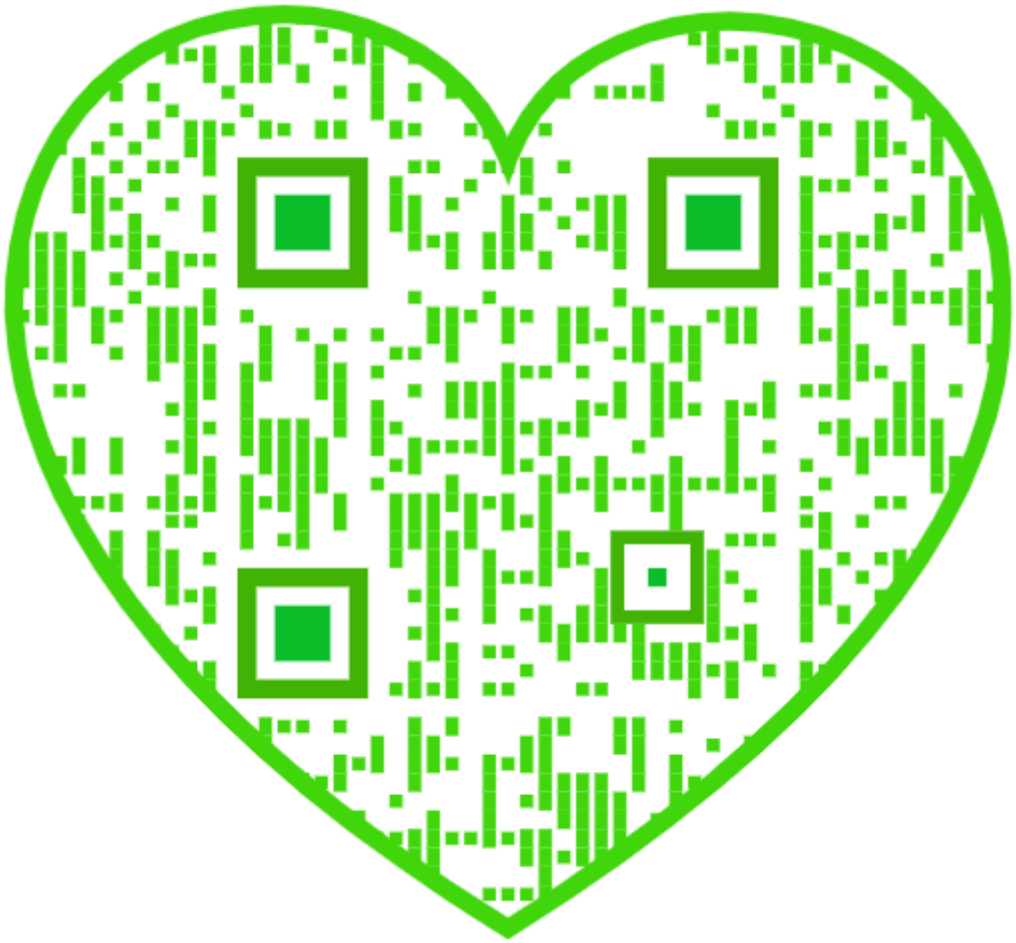

A TREATISE ON

MENTAL ALCHIMY,

ELECTRO-PSYCHOLOGY, BIOLOGY,

MAGNETISM AND MESMERISM,

WITH THE

CARDS OF CLASSES, EDITORIALS,

&c.,

(*Making known their importance and Remedial tendencies,*)

AS PRESENTED BY

B. BROWN WILLIAMS, M. D.

During his efforts, for the last six years, to dissipate their mysteries, and present them upon the principles of nature.

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JAMES JOYNER, Esq.,

Attorney at Law,

Washington, N. C.

To you this little Work is respectfully Dedicated by

THE AUTHOR.

Entered according to Act of Congress, in the year 1852,
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In the Clerk's Office of the District Court for the Southern District of New-York.

INTRODUCTION.

An apology might be necessary for presenting the following Testimonials to the public, if they involved the departments of investigation more common; but as they directly relate to subjects so very foreign to the experience and philosophy of many, and in relation to which there is so much skepticism, that nothing but proper investigation can dissipate; and as the understanding of these subjects, both in a philosophical and practical sense, is of such infinite importance in freeing the soul from the leaden weight of superstition, and of opening up new fields of mental and moral culture, and of stamping upon our physical nature a new condition of the nervous system, and its recuperative energy, by the positive ageney of Atmospheric Electricity, "in which we live, move, and have our being," we shall not, therefore, offer any apology directly, but respectfully solicit their careful perusal, that those who do so may see that gentlemen qualified for the task have investigated the subject, and spoke forth its importance in a philosophical, physiological and remedial sense, in a language too plain to be misunderstood. In order to understand this subject, it is perfectly clear that nature must be taken at her word, and the language which she speaks "above, below and around us," properly interpreted.

If we, therefore, endeavor to analyze the present exhibitions of human nature by the rules of mental and physical philosophy which now maintain, wonder and amazement alone must of necessity follow; and hence some will exclaim, "It is supernatural," others, "Humbug and collusion," and others, "If the experiments be true, they set aside the miracles and theology of better and former days." Then, a proper understanding of this subject is apparent; if it be a supernatural power which man can use while here for the benefit of others, it is certainly no less important, and should be understood. If humbug and collusion, it should be exposed, and the lecturer held up to ridicule and contempt; and if true, it should command proper investigation to see and know that it does not, in the least degree, shake those pillars upon which is based that ancient theological fabric—the only source of "Hope, Joy and Peace" of our restless spirits within.

We are aware that many have lectured throughout the country

upon the inferior department of this great subject, and in many instances presented it in such a ridiculous light, practically as well as theoretically, as to create the most unfavorable impressions upon the public mind—while others, perhaps, have done justice to their calling ; and also that books have been put forth purporting its true tendencies—by the reading of which many have set the science aside as being preposterous in the extreme. In relation to what others have done and written we have nothing to say, as we may be too much "humbug" ourselves to make any accusation in relation to others. They have acted, "and their works do follow them," and as we expect ours to follow us also, we shall leave a candid public to decide upon the truthfulness of the Alchimistic principles of human nature, and their importance, as we may present them.

In justice to the science, and without egotism on our part, we would state that we have never taught a private class without giving entire satisfaction, as the following cards will show ; and many have stated—after being thus properly indoctrinated into the normal and abnormal galvanic operation of the nervous system, by which they were enabled to exercise control over others in the cure of diseases—that no money could purchase the information received.

It is too well known for repetition here, that we were the first to call attention to the natural normal and positive reactive condition of the nervous system, by which one individual could exercise control over the mind of another against the power of the WILL, or in other words, that without the Mesmeric, Magnetic, Biologic, or Thuesologic process, one individual, by properly making his influence felt through the nervous system of another, could cause the mind, against its will, to become the positive recipient of his impressions.

By a careful perusal of the Cards, it will be perceived that Electro-Psychology was presented anterior to Electro-Biology, &c., and they will also see that some who proclaim themselves as being the discoverers of this condition of the nervous system, have been students to learn that condition, as well as the proper manner to operate.

It is well known, by those who have observed the signs of the times in this direction, for the last few years, that this subject, in its practical bearings, has gained positive access to the public mind, and some of the most scientific, both in this country and in Europe, almost with electrical rapidity. Thousands, who before, looked upon anything like it as being perefectly unreasonable—that one person should, by any process whatever, be enabled to exercise positive control over the will and mind of another, now, with pleasure, acknowledge their conviction to the world, and perform the same, with ease to themselves.

The state of the nervous system to which Mesmer, in 1784, called public attention, failed to give that satisfaction calculated to carry conviction to many of the learned and investigating—in consequence, perhaps, of the few that could, by the process of that day, be effected ;—and when influenced, the abnormal condition of the nervous system and mind, with the entire coercion of the will, rendered it impossible that they could be intelligent witnesses to explain their feelings. Therefore, all the facts presented were referred to and accounted for by the influence of the imagination, and, of course, set aside as a department of the operations of nature, as being wholly unworthy of investigation, and of taking a prominence in the great category of useful sciences.

Subsequently, committees in France reported more favorably. That circumstance, with the experiments of the learned Dr. Elliotson, of London, accompanied as they were, with powerful philosophic deductions, together with the extraordinary cures at the Mesmeric Hospital, at Bengal, by Dr. Esdale, caused the subject to receive a new impetus, stamping it with a living energy that can never die.

In our own country we have so many *stars* that have appeared in the Mesmeric, Magnetic, Byologic, Thusologic and Psychologic firmament, that it would be a difficult matter to name them. We would, however, respectfully refer to the learned Dr. Buchanan, who has done so much for this great cause by his psychology, and who, perhaps, stands first upon the list of its advocates, with his peculiar notions and theory. We do not wish, therefore, to claim either theoretical or practical originality, and by that means hold ourselves up as one of the beacons that illuminates, in the least degree, this heretofore unexplored region of thought, said to be filled with such a vast source of mental and moral delights as almost to produce an intellectual enchantment upon its minute investigators, in view of its richness of scenery, unheard of in any other subject in the wide domain of investigation, in relation to which the human mind has ever had occasion to react.

But with all due deference we would remark that each human being has his way of telling his own story. We, of course, have ours, and if that should be different entirely from the theories heretofore advanced in accounting for these wonderful phenomena, and our methods of producing the state of the nervous system, and impressing the same, by which they are with so much ease presented, it certainly will not be considered strange, and handled as an uncommon occurence. The state of the nervous system produced by the process which we now institute, differs very materially from any that has heretofore been in use.

By this process, any person in the audience can subject himself to this mysterious agency, and ultimately effect this normal change in his nervous system, if he will properly comply with the requisitions of nature. While he is thus producing this change, sleep, in the least degree, is not essential, and all the noise that the audience can possibly make will not prevent it, if his involuntary powers do not prevent him from following the directions given. Unlike any other process, as will be explained, he is given no object to look at, nor is his body brought in contact with another of greater vitality and physical strength; neither are those who subject themselves in the audience requested to gaze upon a dazzling object, while the lecturer is speaking; nor at any time is the downward or upward passes made, or any agency primarily concerned, in developing this desirable condition—in the opinion of him who now ventures one—but the mysterious agency of the electricity of the atmosphere in its natural aptitude and condition to the finite nervous system of the great family of man. Now, then, if, upon examination, and an attendance upon the public and private lectures, it shall become apparent that our nervous systems have, in almost every instance, stepped aside, or become isolated from the prime re-active and sanative force which holds under positive subjection the extraneous one of external nature; and also, by the most simple operation imaginable, our nervous systems can be changed when thus isolated, and by so doing, many of the obstructions which before existed between the corresponding sanative force in them, and that infinite one external, which makes creation swarm with living beauty—and when that change is thus brought about, great physical and mental good can be accomplished—its positive claims to our affections and feelings will, without further discussion, force themselves even upon the minds of the most skeptical, as being as useful, instructive, and attractive, as the public exhibitions are amusing, astounding and interesting.

We would close this introduction by referring the reader to the following synopsis of MENTAL ALCHIMY, ELECTRO-PSYCOLOGY, MAGNETISM and MESMERISM; the programme of experiments for our public exhibitions, with a change each evening; to the particulars as regards the instruction to private classes; and, lastly, to the voluntary testimonials of those who have been students to learn the mysteries of this, the most wonderful and attractive of all sciences.

MENTAL ALCHIMY;

ITS NATURAL MEANING, AND PRACTICAL AS WELL AS PHILOSOPHICAL PRE-SIGNIFICATION.

It is too well known to repeat here, that philosophers of the past as well as the present age, materially differ in their deductions in the relations of mind to matter, and the legitimate action of its nervous system in the support of its physical and mental operations.

We wish it distinctly understood, therefore, that we do not venture deductions in opposition, in the least degree, to those that now *maintain*, but merely to call attention to the practical phenomena that are now taking place; and if the philosopher as well as the physiologist, should see by their direction, a screw loose, or any that should be added to the great intellectual and physical fabric, or anything which may have a tendency to cause them to shed their very mysterious unfoldings, and therefore be more plainly seen and positively regarded, to the physical and intellectual happiness of the great family of man, the object we have in view will be realized. By this term then, without any display of words to make it the more incomprehensible, and perhaps attractive, to some, we simply mean the expressed action of the nervous system in carrying impressions to, and the reaction of the mind upon the same, in the vital and material support of its mental as well as physical nature. Action and reaction, then, become the only two important lights to properly direct us to intelligibly realize and behold that beauty, order and harmony, which is entombed within the periphery of nervo-vital action. The organized arrangement of each human being is at last but a system of the highest finite order; and it is perfectly clear that every system pre-supposes a centre. The solar system itself is but a physical organization, the centre of which is acknowledged to be the sun. All the parts have a family

dependance upon each other, and each finer division plays into other coarser divisions; but it is clear, at the same time, that in this, the greatest of all systems in its operations and morphological changes, the sun is the main point. Now, how much can we understand, in a natural sense, about the development of man, unless we carefully view him in his relations to this great system upon which his very existence depends? Is there any other, through the light of which we can properly see him? If there is, we say no more. But believing there is not, we proceed to answer the question, to the best of our ability, from the interpretations of nature, in a general sense at least—What is man? If we were simply to say that he is a being possessed of a great variety of physical and mental emotions—capable to become impressed with a love for his Creator, nature and of art, and in the possession of powers in their mental stirrings, which can reflect him back to the time when the morning sun received his primeval step as the great head of our solar system; and in this wide domain of fancy, of pleasure and of thought, to experience and almost feel the influence of that indescribable jubilee, and celestial harmony, when "the morning stars sang together, and all the sons of God shouted for joy;" yea more, and while there, and in the utmost stretch of his mental nature into the *primeval dome of intellectual culture*, even to behold an angelic attendant upon the eternal throne, commissioned and dispatched as with authority Infinite to command his recuperative energy to go forth and fill immensity with its vital presence,—not only to the material development of worlds, and the infinite variety of living beauty with which they are adorned, but to the orderly motions of *his* vast and immeasurable circumference: This answer would fall far short of the points essential to the practical investigation and understanding of the subject, and its importance now before us. Therefore we answer that he is a finite being, and, so far as his physical creation extends, made upon mechanical principles—that is, that he is a being whose physical nature at least is found to possess, finitely, all the different kingdoms, elements and departments which compose the universe. As such, if we have presented as a part of the external fabric the globe or terrestial as its coarsest division, we have in man his bony system and its adjacent elements, as a depart-

ment corresponding thereto, as his coarsest division. If we look again, and have presented the aqueous kingdom and its circulation, filling the coarser with its moistening and soluble presence, we have in man his blood and fluids frolicking through their fixed and sometimes anastomosing channels, even down to the very marrow or pith of the bones. If we find another kingdom or division extending to the distance of fifty miles above the globe's surface, called the atmospheric or respiratory, with its great variety of gases, we have in man his lungs and their appendages, as his atmospheric and gaseous department, for the constant reception, retention and consumption of the elements of this system, as seen in the economy of respiration. If we look again, and believe the theory of Newton, (and philosophers almost generally in this particular,) we shall find another kingdom or division of the external world extending to the sun, known as the ether of Newton, the electricity of Franklin, and the electrical fluid of Sir James Murray. This, then, it will be naturally perceived, extends to the distance of 95 millions of miles, or to the great material head of our solar and physical organization. As such, man has a nervous system, which, in its operative movements, at least, speaks within the nature of the lightning's flash, which also extends from the periphery to the centre of his physical organization. Here we would stop, if our interpretations of nature, in the least degree, would warrant us to do so, and assume the power of the attractive force by the last system mentioned, as many have done, to be *supreme*; but almost knowing and fully believing it does not, we shall name the fifth and last, or interior kingdom, as the spiritual, and from which, according to what seems to be the mechanical connection and constitution of the universe, the last mentioned, as the nervous system of the world, absorbs all its forces, and writes not only its own electrical, but a spiritual impress back of itself throughout nature. From this interior kingdom or world comes motion, power and life, and the spiritual energy and nature of man. Hence, man must, in the nature of things, receive his spiritual body, of which it is a part and parcel, from this interior world, as much so as the different systems which compose his material body, are received from and are a part and parcel of the material world. This, then, forces the idea that the universe is made up of two distinct systems, spiritual

and natural, with divisions which play harmoniously into each other division ; as when we say the spiritual acts upon the electrical—the electrical, with its incomprehensible elasticity, upon the globe and its appendages, and the globe moves—or when we say the mind, throug hthe brain, acts upon the elastic fluids of the nervous system, occasioning involuntary or reflex discharges to its circumference and heart, causing relaxation and contraction of the muscles in the positive and negative movement of 25 to 40 pounds of blood, throughout the circulating system, in its quick and successive periodical revolutions. Hence it will be perceived, that according to the deductions to which we have directed attention, there are five different and distinct systems, kingdoms or departments, concerned in the vital operations of the universe, each one more and more rarified and perfect as they rise above each other, and requiring less and less force to move them, at least in bulk, in this voltaic and celestial progression, to the electical, which seems poised so that the smallest touch or close contact even, will give it impulse. If this, then, being, as it appears to be in its official, mechanical and chemical relations, the fourth kingdom, not of nature alone, but of the universe, and in a condition so easily to move, outstripped in its passage from point to point only by thought, we see no reason why we may not look upon the one still beyond, in rarification, purity and power, as the highest and most sublime of all the kingdoms that we have named, composed of ingredients, (if we may be allowed the expression, to be understood) entirely different in all their particulars, being the presignification of all lower systems, of a nature to move, and to react, perfect, indestructible and eternal, imparting to all its special emanations its special and reactive nature, according to their different instinctive and spiritual origins—bodies that never sleep, and at whose will their mortal being is caused to move from place to place—with a nature to feel, taste, smell, see and hear, and inherently endowed with their various grades of instinct and intellectual susceptibility of thought and power, step by step up to man, who seems in the nature of his origin, stationed on a mental elevation above the world, where he may be rendered capable to comprehend the relation between cause and effect, and who, by the still higher prerogative of his being, even while

chained to earth by the laws of gravitation, and compelled to move upon the same clods with the worm, yet with one mental effort lifts his majestic brow above all material incumbrances, and not only beholds the beauty of, but experiences sweet converse with, the skies. Now then, as the mechanical connection of these different kingdoms of the external and infinite universe before us, must be plainly seen constituting a specimen of architecture, supreme in the splendor of its workmanship, magnificent and awfully sublime in all its parts; it is also plain that a finite development of the same systems, put together upon the same mechanical principles, with their great variety of physical and mental dispensations, constitutes all that we can possibly conceive in the special existence of a human being; or to speak more plainly, in looking at these as they now stand before us, we see man in his natural and spiritual fabric, in a light too clear, it would seem, for further explanation. In fact these make the human being, while the high and proper use of the systems and powers which thus surround him as their great centre, "makes the man." Here then is our answer in a general sense, condensed, to the question, What is man? If, then, as you may have it, the solid and aqueous portions of the universe lie at the foundation and existence of the solids and fluids in the body—it will also follow, from the special adaption of means to ends, that the atmospheric and gaseous system has as much to do with the vital existence of the respiratory system; and as the electrical at least imparts to the nervous system of man, as well as the voltaic eel, its peculiar nature and quickness of action, it must, therefore, have something to do with its being. Do we not therefore, perceive, whether we believe it or not, that even nature forces the conclusion of our mental system and being as emanating from, and bearing the same relation to the interior or spiritual kingdom beyond, that our material bodies do to those we have named, as systems, with their different stratas and elements. In the very constitution of things, as they now are, this must be so, as it is impossible for finite power even to imagine the existence of the fluids and solids in the body, without the prior existence of the fluids and solids in nature. How then can, and when, we respectfully ask, did nature ever speak a different language in relation to this point? Men, in the wide domain of fancy to which they were

attracted by their imagination, we are aware, have spoken differently, and man therefore rather looked upon as an isolated being ; or in other words, to carry the imagination to its homeopathic and elastic extension, he is found in possession of something that came from nothing, and that too, while the dependance of that something upon its normal relation to a still greater something, looked them in the face from its very existence. If those who look at our special creation in this way, expect to understand the mental and physical phenomena now so perfectly developed, and presented with such ease, their disappointment is certain. All the systems that make the man have a mutual dependance upon each other, and they in their turn of relations, acknowledge their great vital dependance upon those of the universe. Seen by man mechanically, or not seen, makes no difference in this matter, if we are not mistaken as far as we are able to understand the mechanical,natural and spiritual constitution of things. Were they not spoken into existence by that Being at whose inspection the wisdom of all worlds is but fearful foolishness ? Can we expect then that *nature* will loose her strong hold, even if she had the power to do so, upon that almighty arm, who merely "said let there be light and there was light," and cling to the support of finite arms, tossed about upon the tumultuous ocean, even of conventional conjecture, that once spoke to thirsting and diseased nature burning up with fever, clothed with the authority and power of science,—You *lie*, you do not wantwater ; but even if you do, the system of your being does not scientifically require it, and you shall not have it. I will see to this and put a watch over thee at the midnight hour, that you shall not drink at the living fountain, for if you do it will be certain death. Now, then, who said it would be certain death ? Was it nature and that God who made us, or men by their actions endeavoring to change the order of things to accomodate their own notions and theory ? We leave the reader to decide. What is the reason that they could not produce this change ? Was it not because every man has a certain quantity of fluids in his body, and they to an extent had been consumed, and nature was crying for water to supply the deficit ? In this, as quackery lies on so many lips and is so easy of articulation, we would remark that the language which nature here spoke as the indications of cure

was quackery according to science, from gentlemen in high places; but the indication of drugs, to the exclusion of water, truly was scientific. A man who can think and apply the rules of nature to many things that are now looked upon as legitimate, can easy enough perceive that we do not as yet hearken to that voice from on high, saying, "If a child asketh bread, will you give him a stone?" or in other words, if sick and diseased nature presents unmistakable indications, should they be disregarded and still tortured and tortured to suit the various theories and notions of books and conventional usage, merely because they have the name of science, and the constant support of those in high places, who apparently look down with scorn and contempt upon the simplicity of nature, and particularly upon any of her offspring that should even propose electrical experiments with human beings, as the only ones that can maintain understandingly in the true investigation of physiology and mental philosophy. While at the same time if it was proposed to take a frog, a cat, a dog, or a monkey, and cause them to move and jump about upon the stage by galvanic agency, for the purpose of ascertaining the relation of man to voltaic nature, this would be all right, columns written, sent out to the world, and retained in the golden leaves of the library, because the experiments were scientific, of a high order—they could see them without bending their necks, or stooping to quackery, as these animals are in fact better to experiment with, to ascertain the true principles of human existence and mental philosophy, than man himself. Does it look reasonable? Look as it may, it is too plainly recorded on the historical pages of the past and present, to be in the least manner whatever misunderstood. What do gentlemen mean, when thus, as it were, entombed within books which only contain the notions of others, they say, by their actions, that nature has unfolded her last leaf of physical and mental progression; and speak out as it were from these terrestial caverns of *consistency and harmony*, that which we cannot recognise in our circumference, or a law that will claim it, is all humbug! If they expect the world still to believe that they are in a condition to naturally understand the meaning of this word and positively hearken to their proclamations of this character, in this day and age, and that too in America, where all may do their own thinking, and in the fac-

of that high progressive character which God himself has stamped not only upon but within the mental chamber of man, disappointment must of necessity follow. We have not run off, in this way, as a digression from our contemplations but for the purpose to present the impossibility of the systems and elements of man maintaining their normal condition when isolated from those external upon which they continually draw, and to show more plainly the entire impossibility of man, with all his ingenuity, in changing that vital condition in the least degree—whether by science or ignorance it is all the same here—either for the physical or mental advancement of our race. Now, then, in an especial sense, it will be perceived, if our interpretations of nature be in the least wise true, that man is made up of five distinct systems or kingdoms, namely: —the terrestrial, oceanic or aqueous, atmospherical or respiratory, electrical or nervous, and his spiritual. But before we proceed farther in our special deductions let us answer the question—What do you mean by the material world, having the sun as its centre? We mean the globe upon which we move, first; the water upon and within that globe, second; the atmosphere and gases radiating towards the centre to the distance of fifty miles, third; and the electrical fluid extending to and constantly discharged from the sun, as the fourth. Outside of these, and their mechanical reception of each other, who could have any idea of the material world? Do they not, taken as a whole, constitute a grand physical organization, and have they not a centre? Do they not, as such, plainly show us the paths of nature and that part of the universe over which nature reigns? Can we not see here what is meant by the material world, and that every inhabitant living on this side of electricity is obliged to undergo change and death, because the materials that stand at the foundation of their ephemeral existence have the elements of chemistry—change and destruction—written within and upon them? Hence, as like developes like, the great system of Morphology, which nature presents in her vast laboratory, is made more apparent, and the mystery which accompanies the cold and chilly hand of death, in a measure at least, disappears. Where, then, is the abiding-place of our bodies? Let the atmospheric and electrical kingdoms of nature answer this very plain but unappreciated question. We,

with our gases, are your home and ephemeral abiding place. In this ocean, then, we live and move, in connection with the elements therein beating up against every pore and nerve, as fish in water. We cannot take their place and live, nor can they take ours. Then we have the answer before us what is the material world, as well as the natural reasons for the destructible tendencies of our bodies, and the third and fourth systems of the universe as their natural residence. Hence it will be perceived, in the light of nature's philosophy, that they are this side of the ether of Newton, the electricity of Franklin, and the electrical fluid of Sir James Murray. The fish, with their hosts of relations, still farther; and the mole with all his aloepathic and homeopathic concomitants, yet farther; all being the subjects and participants of the nature, and governed physically by those laws that therein maintain whereever they are found naturally existing, from the smallest and lowest of creation that separates the particles of earth in its pathway—step by step, to angel, archangel, cherubim and seraphim, the positive inhabitants of that interior and spiritual kingdom, and, as it were, in one sense, in our midst, still unseen even by man, as long as nature claims him as her own. This must be so; as there is no way given by which we can understand anything about electricity only by its effects: and were it not for the tangible part of man's constitution, we are quite sure any knowledge respecting his mind, and its disposition, would be impossible; and as we see every creature in its make, appetites, out-goings and in-comings, adapted to their respective elements and departments of the material world, so it cannot be mere speculation to speak of a progressive state of things in the higher and pure emanations from His almighty hand. This condition of things, in this very interesting particular that we find here, did not happen by chance, as wisdom and design, which positively proves intelligence and art, are seen throughout the special and general adaptation of means to ends; as such we should be short-sighted and illiberal indeed, to say that it stopped with those who are the direct inhabitants of the electrical, as we have reason both from nature as well as revelation, to prove the existence of beings beyond us who once were the positive recipients of the great "*liquor amni*" of nature, as we are now. Now, then, if man has a material organization or body, with the brain

as its centre, that is destructible upon the principles laid down, we reply, that all the systems and elements that compose it are of themselves inert and motionless, because those from which they come are inert and motionless, being but an imperfect daguerreotype of the spiritual system within, having the mind for its centre as the body has the brain; or, in other words, that, as far as conclusions by analogy will go—as we cannot see it—the mind which thinks, reasons and understands, bears the same relation to its spiritual body that the brain does to the natural body. This system of spiritual organization, which thus has the mind for its centre, is indestructible and eternal as the great source from which it emanated is indestructible and eternal; or, if you wish it, as it is in common usage, the one that we see is destructible and material, and the one interior, that moves at will the one exterior, is indestructible and therefore immaterial. If you say that this spirit is without form, or an essence only, we are unable to understand your meaning, for what office could a mere essence, without the attributes of a spiritual being, fill in the economy of human existence? The greatest of all philosophers, lighted by a flame above that of the sun, has recorded it not as a fact only, but as a truth, that there is a natural body and there is a spiritual—what?—essence?—no; *body*—a spiritual body then. Why should we attach meaning to the natural body, and labor for centuries to understand its physiological relations, and boldly proclaim that it is a physical organization, having the brain as its centre, and speak of our internal being as an essence merely, thereby leaving our deductions on record that it emanates from the material world by the mysterious distillations of nature. We cannot see in her vast domain, the least possible indication, even in her own operations, to claim any priority to our own primary spirituality, save that of supplying the various constituents for its natural covering, and it would, therefore, not only be gratuitous on our part, but a task which, in her constitution, never could be performed, to place such a presignification any where in her great physical chamber. The spirit of man then rises above a mere essence, the distillations of nature, or any such conclusions; being, as it is, a spiritual body, the perfect system of man, and just as much an emanation from the ingredients which constitute, beautify, and adorn the interior or

spiritual world, of which the morning sun, as *he* comes forth in his aqueous splendor, is but a mere impression, as much as when we say the body is an emanation from the great mass of nature. This voltaic pile of systems and elements, which, as it were, from its special uncreated mass, forces out from itself bodies with forms and organs clothed upon with mortality, causes the question naturally to come up before us—why may not that spiritual world—which even speaks forth, from its aqueous bosom, that it is filled with ingredients, and, if you please, also systems, of which man here cannot have the least possible conception, philosophically, except from the reflections of nature, of the grandeur and magnificence of their workmanship, and the harmony of their spiritual relations—also force out, by a power beyond, and co-operating with nature, bodies with forms and organs clothed upon with immortality, which, by virtue of the resurrection, will be prepared to become the positive subjects and recipients of the spiritual influences there, as well as to behold and positively realize their beauty, order, and harmony, as much as we are now the recipients positive of the influences of the material world and enabled to behold and realize the beauty, order, and harmony of its composition? We must recollect that we, once upon a time, had an existence when we could not become the positive recipients of the atmosphere, &c., as we now are, but we were the recipients of their influences, not positively, but negatively, or our vitality from them was second handed vitality, but adapted to our more infantile nature and being; and so we have the example too plain to be misunderstood before us, what kind of recipients we are of those high spiritual influences. Our spiritual vitality, therefore, is obliged to be, philosophically speaking, second handed—without supernatural agency—but exactly adapted to the nature of our spiritual being while within the womb of our great mother Nature. Now, then, how it can be contended that any spirit or mind thus within the womb of nature, and positively bowing to her gravitating laws, without divine agency, can, for a time even, break this wall between spirits negative and spirits positive, that requires the Almighty arm of the Resurrection, so as to intelligibly commune with those that are gone before and are the subjects of the spiritual world, is indeed to us the strangest

hallucination that has ever been tumbled into the great category of thought. Man, certainly, under the influence of his imagination beating about the non-commercial ocean of despair and conjecture, here at least, would have us believe that he rises transcendently above his nature where he can converse, intelligibly, even with Abraham, Isaac and Jacob, and that spitits more accommodating, as that of Zachery Taylor, Lorenzo Dow, and others will come at their calling and entagle themselves again with matter by knocks, sounds, bearing them down, tipping and moving tables, and giving instructions how we should pursue in all matters requiring judgment and discretion. We are not saying that those who believe in positive spiritual communications have not seen and felt enough to convince them of its possibility, and that many go into it with all honesty of heart and purpose. Such things must happen until the involuntary chamber of man is better understood, both in its physical and mental dispensations, and while the mind is subject to be led away by the morbid secretions of the imagination, and the disposition reigns in his celestial soarings, and that too, perhaps, in many cases, without cause, that we may now become positively the objects of angelic care; and which, if we could by those high associations receive, and even hand down to our fellow-man, additional intellectual and divine influence, it would be ill adapted to our present being and mental power,—as that which is already given by those set apart in the great purpose of all things runs this cup over, when properly appreciated with unutterable pleasure and delight. Does not nature, reason, and everything else say to the reflecting mind then, and that too for his own good,—Digest the food well you already have, which is exactly adapted to the nature of your stomach and being, before you swallow more, particularly of a different nature, requiring, as all must perceive, supernatural reaction to digest it? Are we, in our more infantile life and condition, prepared, as subjects for those departments of nature that we now are? Has the periphery undergone that physiological and chemical change, which takes place gradually after birth to protect the body in a measure, at least, from the storms and tempests of winter, that take place here? Can the infant, before

being born, be an associate of, and receive intelligence from, us, who are the positive recipients of the elements of the great womb of nature? This would be a miracle and require divine agency to accomplish it.

Do we not, then, see the progression of our being upwards, and that our infantile life is to prepare us for that of material manhood; and that of manhood, by the power of the resurrection, is to prepare and deliver our higher being as the subjects of the spiritual influences of the interior world? Then that higher being cannot, in the nature of things, return back, in any sense, to our world as our intellectual associates, without a special commission from that God who planned and created the order and harmony of his universe. But if the speculations of those that believe in this condition of things hold, man possesses that power, and more particularly if a *medium*, he can actually enjoy, while here with the worm, many influences that belong to introsuseepted spirits. We repeat again, with the kindest feelings toward those that are now positively consuming their vitality in this direction, how can this be? If it cannot, then it becomes an extraneous expenditure of vitality, and must of necessity give a corresponding direction to its absorbed spirits; and how far it will lead its followers, by its extraneous attraction, is indeed fearful to contemplate in relation to the welfare of some. So we hope the reader will first examine the extent of the involuntary chamber, in its mental and physical dispensations, and the various conditions of the nervous system which arms it with material power, and by which it may become possible, in many cases, for even the involuntary stirrings of that system to convey intelligence to another; and be careful also to investigate the fact whether or not his mind does not possess the power, conditionally, both to act as well as re-act upon its nervous system; or, in other words, if it cannot produce within the auditory nerve the same disturbance that atmospherical undulations do, by which the mind hears;—the same of the nerves of the eye, that the emanations from objects do, by which the mind can see through that organ; and examine still farther to satisfy himself in relation to this remarkable nature of mind, and see if it cannot even, in a physical sense, produce

the same disturbance in its nervous system, that the action of a galvanic batttery would; and, if he does, we are more than sure he will be satisfied, in the first instance, of the truth of what he has heard, seen, and felt, and although a truth that it is not of that introsuscepted spiritual nature as now maintains in the minds of believers. We merely drop these few hints, not for the purpose of disputing with those minds more mature, nor with the least intention, whatever, to charge deception on any one. We have seen many persons who were as far removed from any thing of that kind as mortality can be, who not only were believers, but were the active mediums in the production of what is supposed to be supernatural phenomena, that invariably created the greatest wonderment on the part of those that were present. This cannot here be considered out of the way, or a digression from the path of our subject, as these phenomena have to do with mind, and as it is that mind or spirit, that we have been asking nature, in a general sense, in her presignifications, synthetically to present. Recollect that it has been spoken by inspiration, that there *is*—not *will* be—a spiritual body. This, then, in connection with its spiritual origin, as spoken by nature, if our deductions are not imaginary, sets at rest the indirect or negative relation of the spirit, while her child, as regards positive spiritual influences outside of divine agency. There are so many speculations in relation to the natural and spiritual world, we will be more plain in ours that we may be understood. Some might think, from simply a glance at the following, that the deductions would undoubtedly present that we are endeavoring to show that the natural and spiritual world is God. If they will examine closely, they will find them represented as the result of his creating fiat. That we believe it was as possible for Him to create a spiritual world, which would for ever remain unseen to man's mechanical and natural vision—in the first place, with systems and their stratas indestructible and eternal in their nature, as it was in the last place for him to create a natural world with its systems and stratas over which nature should reign, that should be destructible and changeable. Why not? as a word

from Him to one, would make it immortal, and to the other mortal.

"Thou apart, above, beyond—
Oh! tell us mighty mind, where art thou?"

According to common usage, then, we see what must be meant by the words material and immaterial. If immaterial simply presents before us, as its meaning, an essence, as the result of material distillation, the view we have taken is a sad mistake; but if it means, in the constitution of things, a world created, a reality, filled with systems and stratas, indestructible and of surpassing beauty—it is plain, and its definition imparts an eternity of thought. We are informed that he created all things. Is the spiritual world a thing? If it is, both nature and revelation seals this point, else he is not the creator of all things, and therefore something has existed also from the beginning, which was unereated. And how is it possible for any human being to imagine an uncreated something, with all the attributes of self-existenee, acknowledging any power beyond itself? We venture the assertion that it is impossible. As such, we say that this interior world, with its millions of millions of spirits are justly and truly the result of the perfect workmanship of that God who said, Let it be, and it *was*, as is the natural world and its countless grades of being. Hence we have no lesson from nature, and as such we cannot believe that they are God, as some have conjectured, but that they are both creations of his hand, one a perfect world, and therefore indestructible; the other, in a sense at least, imperfect, and therefore destructible. The one containing systems and the elements for the development of our spiritual individuality and the other, systems and elements, as we know, for our physical individuality. Then, do you say that the spiritual world, or its mass of ingredients from which our spirits emanate, think and reason as a mass? Certainly not. But it is just as much the spiritual nature of that world, and its ingredients, to impart that power to its special emanations, as it is the nature of the material world and its ingredients to produce muscles and bones for our mortal bodies. We do not see bone and muscles *as* bone and muscles in the material mass, but still we know that they not only come from, but are retained in the body only by making constant and normal de-

mands upon the great kingdom of nature for the elements that compose them. Hence it would seem that our deductions from analogy, maintain in this particular beyond a reasonable doubt, and surely if the natural world is but a mechanical expression of the interior or spiritual, this question settles itself. Do you say this view presents the spiritual world in a still more incomprehensible light. We answer no ; for it is surely nothing strange or beyond the power of nature, in co-operation with the spiritual, from its mass to gradually present a physical organization or body with the brain as its centre. Now, then, if we can see this body and many of the elements that compose it, and know that those of the world lie at their foundation, why is it not equally philosophical and reasonable to say that the created mass of the spiritual world lie at the foundation of our spiritual organizations or bodies which has the mind as their centre? For turn it and speculate as we may, man is a compound of a natural and spiritual organization, each playing mysteriously into the other, and so mechanically fitted together as apparently to make but one body, the interior of which has the mind for its centre, and to which we have every reason to believe it bears the same relation as the brain does to the external organization. Hence the spirit of man is just as much in his hand, spine, &c., as it is in his brain. This is the great point of its physical and mental response to the impressions of its materiality, and to the material world ; as such, it would be dreadfully torturing nature to speak for her a language she never spoke—that the spirit of man is in the brain only. How would we understand, with this view, the reason why some men feel, apparently, in a foot, or a hand for ten to twenty years after it had been amputated. When we thus obsevve that the spiritual system, a part of which is in the hand. is removed from destructibility and the surgeon's knife, and of a nature to feel, you naturally perceive it remains ; and therefore it is nothing strange that it should manifest the same feeling as before, as none will contend that the hand we see feels, still the feeling is in the hand we see, because the hand of our immortal system, that is of a nature to feel as much as its centre, is in the hand we see, and when the hand we see is amputated by the surgeon,

this immortal hand remains, and conditionally feels, as it did before, the same identical distress and pain. This phenomenon then, according to the constitution of our spiritual and physical nature, is rendered at least more comprehensible, but the brain hypothesis only, calls to its aid the morbid secretions of the imagination, and therefore asks that faculty of our mentality to explain this, the deepest physiological phenomena; and without waiting properly to hear its evidence in the state of the case, charges it upon that attendant, in accordance with a kind of physiological usage and convenience, to refer and explain some of the more difficult problems of nature! We would remark that here is a world of thought, independent of books, for that mind that is not afraid to think!!

There are prominent difficulties, in a special sense, now to settle, which mainly are these: first, that some philosophers believe that this mind that we have labored so hard to give spiritual personality, as the body has natural personality, is nothing more than the impressions upon the brain, or that man's intellect, therefore, is in fact his mind; and secondly, that the five senses, in union, constitute a something that is susceptible of intellectual progression *per se*. We readily grant that these positions are pretty strongly posted, and many adhere to them with eloquence and power, and we would not undertake to say, without the power to prove practically to the contrary, that these theories are only imaginary; but such hypotheses as these cannot stand for one moment under the practical ordeal of mental alchimy, for by the power of that science we can instantly, conditionally, and that too while persons are in a natural state, at once take away all impressions that they may have received from the cradle up, even to those of a mother or father, so that they will not know them, nor recognise anything above, below, or around him, any more than if they had never been their recipients. Now then if these impressions are his mind, it is certainly gone; and while his brain is thus stripped of every intellectual robe, we find his blood circulating as before; or in other words, a something remains which produces a physical force of 5 to 200 thousand pounds, that is the positive and negative motion of from 25 to 35 pounds of blood, throughout the arterial and venous

system in a few minutes. Now what is it that remains that presents to us one of the most sublime and living operations of human existence. It is not the brain and heart, for they are matter, and matter cannot *per se* move itself. It is inert and motionless. As there is motion then, the conclusion is positive that his mind still remains, producing its involuntary nervous discharges to the heart, by which it, as before, performs its office, and the blood circulates. The five senses are, also, in turn, negatived, and we have the same living and immortal monarch showing his hand, as before, in the circulation. He then remains as you now see clad with all his physical power. even while disarmed of his senses and completely stripped of his intellectuality. What can be more conclusive? In this positive inspection, as it is important for us to realize, and, as far as can be, see with the natural eye our spiritual body, as we do the natural body with our mechanical eye—which is eternal in its nature and origin, and positively responsible for its submission, while here, to all extraneous impressions of whatever name or nature, compells us, for cause, to repeat, it cannot be the result of impressions, the union of the senses, or any distillation of matter by the great crucible of nature. If it is, an awful chasm is here presented, which can be fonnd nowhere else in the absolute constitution of things which causes like to beget like! Then the natural world begets our natural body, and the spiritual world our spiritual body. We see the one, and through that, from the nature of its constitution, reach the other, and only then, by disturbing the circulation of its most interior or nervous system, by our impressions, physical and mental—as when we step on the foot, the pressure produces a mechanical disturbance of a fine fluid that circulates through the body of the nervous system, from the brain and spine to the foot, that disturbance occasions a succession of waves to pass from the point involved to the brain; this, then, is simply action—a property which belongs to matter and the nervous system—to move when their particles are disturbed—purely mechanical;—these waves, also, reach the mind, within the brain, looking out from behind the sparklings of the eye—that mind re-acts upon the same system, through the brain and spine—despatch-

ing a succession of waves from the centre of its physical organization to the point involved; and, in this, we have not only the response, but a chemical succession of waves which bring with them an extra quantity of blood that produces a distension of blood vessels, and the pain, irritation, and inflammation, proportionate to the extent of the reaction or response and the peculiar texture of the physical and mental organism involved. Now, then, if it be asked, — Where is this spiritual body? — does not nature, comparatively speaking, answer this very mysterious question, as plain as she does any in her own being, in the living subject? A piece of bread is taken into the mouth, and after mastication, deglutition will, if the passage is not obstructed, carry it to the stomach, and there it stops, for the present, at least; still we do not see it. Now, then, suppose the question be asked—Where is this stomach?—Is it not thus understandingly answered, even to those who have never seen the arrangement of the internal organs; and does not a disturbance of the nervous system, if its passages are likewise clear, agitate its particles to its centre, and therefore occasion an entire different action and chemical power? Now, then, in a special sense, suppose the question be asked—Where is this stomach? —Is the answer not had in looking at the bread where it is now making impressions; calling positively forth, by its presence, the natural secretions of the stomach, to the chemical changes of the particles of which the bread is composed? Is it not plain? Can the most simple mind fail, if he will just think, to see it naturally? Is the chemical power of the stomach, then, seen, independent of the gastric juice? Certainly not. Then it is the nature of that organ to pour out this secretion, when stimulated, to the decomposition and change of digestible substances—and in that digestion we see its chemical power. So we say, from the higher actions in the same organism, the spirit of man is just beyond this nervous fluid which is within the nervous system—or, properly to speak, the lightning's flash of the body, having the brain and spine as its points of response or reaction, and that the least disturbance of that fine fluid within the nerves, while in a normal condition, will oc-

casion a succession of undulations or waves, to make impressions upon the mind: The mind reacts, pouring out its own inherent power, by the agency of its electrical arm, in the decomposition and chemical changes which take place, in an especial sense, in its physical organism. Now, then, if the question be also asked—Where is this mind?—the answer is, that it is where these undulations are thus making impressions, interior and upon it, and calling forth its inherent power; or, in other words, it is just beyond the pith of the nervous system, and interior to it—as we say the respiratory system is just beyond the circulating system and interior to it. Of the spiritual elements, composition, and the peculiar texture of this internal body, of course, it is not given to the intellect of man, while here, to analyze, and tangibly present, as he may do those of its castle; but that is no reason why he may not, through the manifestation of the different systems of nature, comparatively and naturally see it. Electricity, itself, in its very nature, will forever escape, in the constitution of our being, mechanical vision and inspection. Still, we know it exists from its effects only, and can see it, naturally. The atmosphere, even, pumped out of a vessel, does not empty that vessel of all its contents. Suppose we take a suitable vessel—fill it with water: Now, pour out that water,—in domestic usage that vessel is empty: But this is not so in a chemical sense, as it is still filled with atmosphere and gases. Now, let the atmosphere and gases be pumped out,—in chemical usage that vessel is empty: but still this fine elastic fluid remains, and will not leave its throne for all the power and genius of philosophy combined. Hence we naturally see this something remains. It will be understood that the vessel is still filled, not with water, atmosphere, or the gases, but with electricity. A vacuum, therefore, is impossible. This electrical fluid of Sir James Murray, which remains, is not of a nature to succumb to the wisdom of man, as atmosphere does in this particular, as "nature abhors a vacuum." This, with its positive and negative influence, existing everywhere and in everything, in a material sense, is what we frequently call the nervous system of the world—in contra-distinction

from its respiratory, oceanic and terrestrial, having the sun as its centre, as the nervous system of man has the brain as its centre—his respiratory system the lungs—his circulating system the heart—and his osceous system the spine. Now, then, before the reader ventures a negative verdict, in relation to these general and special pre-significations as we have imperfectly presented them, we hope that he will have charity enough to think and inspect closely, first, her terrestrial domain, and see if he can find anything within it capable to give him the experiment of special motion. If he is satisfied that he cannot, then let her oceanic system undergo the same inspection. If he cannot there—turn his attention to her atmospheric and gaseous. If he there fails in his experiment, then try the electrical itself, in which nature presents her creative and destructive fiat, and see if it is ever performed by her most elastic streams, independent of the law of equilibrium. Here, then, stop, and carefully notice her own experiments above him, where he may perceive two clouds, in different electrical conditions, as they approach each other, produce the greatest possible stir and confusion in the heavens, causing but one emotion —that of amazement and awe. Yet, in a moment as it were, all is regular and harmonious, and nature is again at rest. Does this express anything more than the general motion of all matter, and the action of the law of equilibrium which presides over it? If not, then it cannot, in the nature of things, come under the head of the motion of matter moved, *per se*, from place to place, or specific motion. Then, we say, this property of specific motion also belongs to the spiritual world, beyond the electrical, and as such, gives off the corresponding property of motion and reaction to all its special emanations. Therefore, we perceive man has a something that did not come from nature. If it were not so, his innate powers and intellectuality would be governed by the same law: That is, if the person of a "Sir David Brewster" was to remain in a room, or near an idiot, for any length of time, the innate mental power of the one would decrease and the other increase, of necessity; for that law has no respect or favorites among the materials over which it positively

reigns and brings together. If, then, it also held positive dominion over the innate strengh and power of mind, it would be an impossibility, in the nature of that law, to suffer one human being to have a greater innate power than another, conditionally ; and men, therefore, who had greater mental reaction than others, would not, by any means, be found near any of an inferior power, and would, for cause, leave an idiot, as they would a lion in the lonely forest; knowing the fact, that if they approached each other as two clouds do, the mental discharges of the one positive would take place to the one negative, setting the electricity between them on fire, as electricity does the atmosphere, until a mental equilibrium was produced ; for it will be admitted from the premises, that their minds could not be at rest until such a result positively followed—as such is the character of that law with electricity, atmosphere and water. I grant that this law negatively influences mind, but not positively. If it did, the results of which I have spoken would certainly follow. But experience proves our position true to the letter ; for if we notice the immortal germs as they are budding forth, even in two children of the same parents,—who sleep together, play together, eat together, school together, and even go to the same church together,—and as they are understandingly subjected to impressions for the purpose of their gradual mental advancement, a difference is soon noticed, in many particulars, of their power of mental reaction. This could not be, if the law of equilibrium positive presided over their innate susceptibility and mental power. Here it would, as all must see, have the best opportunity to display itself in producing its only end and aim ; but the peculiar innate mental electro-reaction of the two still remains, and even shows itself through life. Nothwithstanding, this law carefully overlooks their electrical system, and is watchful, if it can catch two persons asleep, to lose no time, if the one has more of that elastic and vital principle than the other, to take from the one for the support of the other, until ultimately an equilibrium is had, before it will rest, regardless of the consequences,—even if it be the death of the one that was positively charged and in good health,—as it seems to make on one hand

what it loses on the other. Instead, then, of regarding the mind as its own, its very actions prove to the contrary,—as in a young child sleeping with an aged person. The complaint of that young child of weakness and debility matters not. Yea! disease may even seize its vitals, and it will still continue to draw from the young child for the old one, until an equalization of vitality, comparatively speaking, shall take place between the two bodies that are thus together and quiescent. Can we suppose, therefore, that a law like this, as the main attendant upon nature's vast domain, would hearken to the mind of a Webster, Clay or Kossuth, in the presence of others just a step above the idiot, and not produce an equilibrium between them, as regards their mental tuition and strength, if they were positive subjects of her empire? If so, it would be a supposition that it has nowhere else winked at; and if an example can be produced showing that its finger will not in time gain its end and aim, then the mind is positively an emanation from, and a child of nature, and the law of equilibrium holds between different conditions of mind and mind, as well as different conditions of matter. Therefore we have a hope, in the event of a careful interpretation, on the part of the critic and philospher also, of the operations in this department over which the great law of equality obtains; as well as the fact generally and specially, that like, at least in a general sense, points to like in its special productions,—as well as specially, that like begets like; that they, too, will see that our special deductions about the spirit of man, even while in connection with the body, have not been without cause.

Well then; the next indication seems to be, to press nature more closely, until she plainly answers the question—Where is this internal being, over which her highest law cannot exercise positive control; and if it be a fact that it has ever condescended to take a place positively with the clods of the valley, or even around the domestic hearth? Suppose we take the systems and elements that are found in our physical nature, and, if you please, torture them until this interior being responds that "I AM HERE." Then we will commence with the osceous or bony system. Now, we press hard

upon this, but still nature is silent upon this subject; no response or re-action is had. Now, mechanically fit in and connect the circulating system with this, embracing all its fluids of every name and nature, and inflict the severest torture, and she speaks not;—therefore we know that this real being is not just beyond this system. Again, mechanically connect the lungs and their appendages, or the respiratory system, with these as they appear in the body, and try the question with increased torture, still they speak not;—therefore this spirit of man is not, in the nature of things, just beyond these, as the disturbance of their particles do not reach it. Then take, if you please, the nervous system, and mechanically ramify it, with all its homeopathic insinuations, upon the internal and external surface of these, with the pith and mysterious substances which its threads envelope;—now inflict even the most unheard of torture, and there is no intelligence still in relation to its whereabouts, for the succession of waves occasioned by the torture, does not undulate in its positive presence. It responds not, nor heeds not; but remains as silent as the corpse entombed in death.

Let, then, this system become charged naturally with its elastic and nervous attendant—the lightning's flash;—now make the least possible pressure where you did before, and a different language entirely is spoken. Reaction and response becomes one of its characteristics, also, of your pressure and torture; and something says, "*Oh dont, you hurt me.*' Now then, what is this? It cannot be either of the systems we have named, else they too would have responded; neither can it be the circulating fluid of the highest, as that is not of a nature to react, and to feel specifically. Then the conclusion is positive, and nature accommodates us with an answer not altogether unintelligible, that the pressure now made upon the periphery, disturbs the particles of this fine circulating fluid within the body of the nervous system;—that disturbance occasions a succession of waves to pass from the point where it is thus disturbed, not only to the most interior chamber, but to the spirit itself;—that spirit then responds by its own reaction upon the same fluid, and gives therefore, a returning succession of waves, saying, "*I am here; this*

is my earthly tabernacle, let it alone." Hence it must be perceived, regardless of our belief, that we have this nervo-vital fluid, with its systematic structure as its first material garment; the atmosphere and gases and the respiratory system, as its second; the fluids of the body, or the circulating system, as its third; and the skeleton itself, as the fourth. How, then, can the office of the nervous system be misunderstood, in the great economy of human existence, if nature speaks truly when she thus speaks to man? Shall we now ask if in matter the recuperative power dwells,—or shall we behold it in the returning successions of waves in the nervous system, as having absorbed it from the living spirit? Yea, can the *vismîdicatrix naturea* be even imagined outside of a response of this something which, in the nature of things, permits the lightning's flash to absorb, from its healing arm, that vitality which not only makes the body sparkling, joyous and happy, but nature herself swarm with living beauty? Having now, as we hope, removed some of the rubbish from this new and intellectual field of immortal delight, we ask the reader in all charity to go unprejudiced with us in the special culture and acquaintance with mind in its present connection with matter, that he may see the reason why we are forced to believe in the power of this electrical agent, in positively changing the mental as well as physical secretions. This is the great platform alone, from which we, with wonder and amazement, gaze at the alchimistic tendencies of the lightning's flash, in developing, as well as altering the mental and physical nature of man.

The brain being, as it is, the centre of our physical organization, and therefore the point of spiritual electro-reaction, the head, of necessity, becomes the material and external point of the different manifestations and conditions of its innate susceptibility and mental power; and therefore we naturally look at this, the central region, for the different faculties and their secretions, governing and controling the man in all his various tastes and appetites, as much as when we look to different secretions of the physical organs that occasion the actions of the body also to participate of their nature. Now, then, we contend that it is just as much

the nature of the organ of mirthfulness to secrete, when stimulated, in a mental sense, a disposition on the part of the mind to laugh, and in some cases apparently shake to pieces its mortal frame, as it is the nature of the liver, in a physical sense, when stimulated, to secrete its bile, and give a corresponding direction, proportionate to the extent of the secretion, to our physical, as mirthfulness does thus to our mental nature. With the specific action, then, of these two before us, we can go understandingly (keeping the secretions of each seperate) into our mental as well as physical chamber, and ascertain, comparatively speaking, the cause of the disposition, character and actions of the spiritual body, while positively laboring under the influence of the mental secretions of the different attendants upon its throne, as much as we can the action and condition of our mortal body, while laboring under and responding to the secretions of any one of its organs. It is not our purpose to revive the physical alchimy of past ages, but to present the more sublime and difficult co-operative actions of electricity and mind. And as ridiculous as those actions may at first appear, it is nevertheless true, that an abnormal mental disposition of this agent to any one organ, either physical or mental, changes the nature of its secretions, and sometimes extends its dissolving arm so far as to change entirely, at least a part of its own mental and physical idenity. Then this science is the real "Kimia," or secret, in relation to which past ages gave us a physical hint, and in despair abandoned this interesting field of thought. The action of matter upon matter, presents a grand system of physical chemistry, and as such, the action of mind upon the electricity of the nervous system, presents operations of a higher nature, more grand and awful in their movements—or an unmistakeable system of mental chemistry. We are not presenting this subject in the light of a universal and unconditional solvent, nor as a universal remedy for the pains and aches of man ; but we would say that the philosopher's stone can never be approached short of an extension of the virtue of the will into the involuntary chamber, clothed with power and authority to prevent the extraneous actions on the part of the ner-

vous system, and reactions corresponding thereto, on the part of the mind, as the cause especially that the world is now filled with so much physical and mental anguish. The normal and abnormal reactions of the nervous system; and the normal and abnormal reactions of the mind upon the same, taken as a whole, constitutes that great system of *Mental Alchimy* to which we are feebly endeavoring to call attention. If we have failed to make out its claims from the works of nature and mind, it is not because her highest operative movements have not given birth to this as its first born science.

Now, then, if the question be asked—What do you mean by extraneous actions on the part of the nervous system?—We answer in the first place, that this system, in its nature, is obliged to be subject to both unhealthy as well as healthy impressions, physical and mental, wherever man may be. There can be nothing more plain, in a physical sense, than if a man swallows poison, it disturbs, by its presence, the normal circulation of the nervous system, and occasions an extraneous succession of waves to reach the mind; if the mind does not respond with a sufficient amount of healthy aid, the poison is not thrown up—the physical system becomes its positive recipient, and participates of its nature—so with impure atmosphere, impure food, and even every thing else to which our physical nature is subject. It will be moreover perceived that if the mind does not quickly respond there will be an abnormal consumption of the vital principle by the poison, occasioning the most violent pain in compelling the mind to produce extraneous electrical discharges, even to the death of its material body. It will also be noticed that a complete change in the physical man is here apparent, as well as the inability of his physical organs to perform their proper functions;—this extraneous action having caused the powers that be to surrender their vital stimulus to its presence. Is this all clear now, in relation to the physical man? If so, we are ready to notice the influence of the extraneous action of the nervous system upon his mental being. It is clear that before the mind can hear, see, taste or feel any thing, a disturbance must take place in the nervous

fluid of the system; every word that is spoken occasions its own specific atmospheric undulation, and those undulations produce their specific action upon the auditory nerve, in their tympanic vibrations; as well as the different emanations from different objects to the eye, produce their specific disturbance of the optic nerve, by which the mind is enabled to see. What, then, are impure impressions in this sense? We answer that they are the atmospheric undulations and emanations caused by the presence of those whose minds are continually bending to the abnormal secretions of combativness—destructiveness—secretiveness, &c.; and that good impressions are those that come from others who live under the influence of the faculties that belong to their higher nature. Like goes to like; therefore if a young man whose higher nature claims the positive reaction of his mind in the consumption of its nervous power, be subjected to the former, and his mind negatively reacts to the corresponding faculties of his being, there cannot, in the nature of things, be any of his nervous power positively appropriated to these impressions; consequently, they are deprived of their abnormal secretions, and his character will not participate of their nature. But, on the other hand, if the mind positively responds, a consumption of the nervous power will go to their support, —the abnormal secretions of the corresponding organs will be poured out, causing his character and actions to participate of their nature,—and thereby effect a perceptible change in his disposition, by the mind, from the circumstance of the case, withdrawing its vitality from his higher nature to his lower; and by which circumstance, we say, the specific gravity of his mind becomes greater and greater, until it falls down, as it were, upon a level with the animal;—rendering him insensible to the high feelings and impressions of a man. We now ask, can any thing be more plain than the action of the nervous system, and the reaction of the mind upon their lightning's flash, in producing not only a change, but apparent destruction of the mental organs? Have you never known the extraneous forces of nature, apparently without cause, to even galvanize the impression of our *Savior* upon finite mentality, in the consumption of its nervous

power, sufficient to give his mind an unenviable direction, to the utter loss of memory of his friends and his own personal and natural identity? If you have not, go to the asylums for the insane, see for yourselves, in more particulars than this, and with wonder and pity behold these abnormal galvanic operations giving corresponding directions, and holding empire over the normal galvanic powers of human existence. There your doubts in relation to the abnormal nervo-electrical dispensations will pass away, and nature herself present her own testimony in support of the extraneous part of mental alchimy.

In conclusion, permit us to ask pardon if the interpretations presented are not, as far as we have gone, consistent with the operations of nature; and at all events, we would respectfully say to the skeptic,—Investigate her works as presented from her special alchimistic chambers; and he, too, will at least be forced to the conclusion that, as the electricity of the nervous system is spent, so will be the inclination of the mind; and he will see and know that "there are more things in Heaven and Earth than are dreamt of in our philosophy."

PRACTICALLY—The science of *Mental Alchimy* differs, as all who have attended our lectures know, from *Electro Psychology*, *Electro Biology*, *Thusology*, *Magnetism* and *Mesmerism*,

FIRST—In the manner of producing that condition of the nervous system by which one individual may occasion the mind of another, in a natural state, to appropriate a sufficient amount of its nervous power to the positive support of his impressions against the will.

SECONDLY—That while the subjects are producing this electro-reactive condition of the nervous system, any noise which the audience may make in the enjoyment of the conversation of each other, will not, in the least degree, retard it, if the directions are followed.

THIRDLY—They are given no zinc or copper plate to look at as a medium, or the concentration of their minds mechanically upon any object.

FOURTHLY—Their bodies are not subjected, positively, to the nervaura of any other.

FIFTHLY—The downward and upward passes are not made.

Sixthly—The experiments are performed without gazing them in the eye, and without the pretensions of any supernatural agency whatever in the production of the astounding public exhibitions that are now being performed in Brooklyn and New York. When we take into consideration that all the lecturers upon what is supposed to be this subject by many, both in this country and Europe, have always demanded, on the part of their hearers, the most profound silence, or they could not Mesmerise, Psychologise or Byologise,—the difference between this science, practically, and all others that have a name in this direction, is plainly seen; as twice as many in the audience, under the circumstances, electrify themselves, in the same time, as by any other process or plan made public.

These facts being certain, and daily demonstrated before thousands, place this subject beyond a reasonable doubt, above suspicion, being fully armed with power sufficient to attractively reach the minds of the most skeptical, and demanding nothing for itself the least wise repulsive to the most scientific. We will not here mention the efficacy of its healing virtues, but would ask,—To its limits who can set bounds?—and respectfully refer the reader to the cards in point under the head of diseases. There cannot be in the wide domain of intellectual culture, a theme upon which the mind can dwell with as pure delight as its own inherent rufflings in producing the voluntary and involuntary relaxation and contraction of its muscles with the still higher agitation of the finite electrical ocean which surrounds it, in sparkling forth corresponding flames of true patriotism in the bosom of others. Yea, the philosopher may labor to understandingly impress his mind with the nicest astronomical movements and relations of distant worlds—fall in love with their order and harmony, and while there absorbed in the relations of cause and effect, venture to speculate upon the "mysterious Nebula of Laplace and Herschell;" but these fail to call in play the reactions of his high innate mental power, as they are seen only in those that cluster around the investigation of mind itself in its nervo-vital radiations. Hence the great science of mind, standing, as it does, above and authoritatively waving its electrical arm supremely over organised mat-

ter, presents to view the first born of all sciences, and as such its alchimistic movements as far transcend all others as mind transcends matter.

Can there be any thing in the great economy of human existence, more plain than that the nervo-vital fluid of man, participates of the nature and character of the lightning's flash, which not only surrounds him, but is continually coursing his vibrating chords, or in other words as poetically expressed,

> "It comes like a giant for the race,
> Its orient flame ascends,
> Soars through the boundless realms of space,
> And in the MAN descends;
> Its light the vital lamp bestows,
> The Universe pervades,
> In ocean's darkest caverns glows,
> And earth's profoundest shades."

After all, we are sensible that many who take a different view in relation to mind, may fall back upon the progress of science, and particularly upon its geological unfoldings, and answer that we have no authority for our special deductions concerning it; as the developments of science make the Mosaic account of creation literally untenable. Therefore, as the globe is millions of years old, some long continued distillating process, inherent in itself, is at the foundation of our minds or spirits. We do not wish to dispute with those who have satisfied themselves upon this point, that the progression of science has made that account, taken in its literal acceptation, altogether untenable, but would simply say that we have yet to learn the first discovery in geology, or any other science which, in the established order of creation, forbids the condensation of the globe, and its special creation as found upon the Mosaic record. The globe, then, upon geological inspection, weighed in the balance of finite conception, must be millions of years old, for the reason that it looks to be so; and the gradual condensation of fluids into solids, which now takes place, forbids it otherwise. Now then, while we would not have the vanity to dispute the learned arguments advanced in favor of the age of the globe, as such we would only ask—Where is the discovery in science in the least wise calculated to disprove the record of that ancient and favored patriot? Let us examine one

of the most pointed discoveries and apply it to the case in point as it now stands upon the pages of science, as regards vegetative creation. Take a small quantity of mustard or cress seed and steep them for a few days in diluted oxymuriate acid ; and sow them in a fine light soil in garden pots—cover them with a metallic cover ; now bring them in contact with the prime conductor of an electrive machine. The seed will spring up as if by magic, and in the course of a few minutes a crop will be ready to cut, and we are told by men of science, that "the experimenter will have a salad fit to put upon the table." Here then is an instantaneous creation, by finite wisdom and power, through electrical agency. Now let us suppose the experimenter to place this upon his table, and a friend of his should come in and say,—Really this is very nice salad, and it looks as though it grew upon a fertile soil. And in reply the experimenter says that it is but a few minutes old, we can well imagine the astonishment of his friend, and the skepticism which would be depicted in his countenance. His friend remarks—I know you are mistaken, as from its looks it must be two or three months old, and I cannot believe your assertion, as it is contrary to creation in every particular. The experimenter would undoubtedly laugh at the learned deductions he might present against this specimen of finite electrical creation.

Yet it is strange ; even those who make this record and actually perform the experiments themselves without looking to see its force, set aside the account of Moses as utterly untenable. We would ask—If a human being can thus suddenly convert a seed to a plant by his wisdom and skill, why could not infinite wisdom as suddenly condense the globe, and produce its special creations as recorded by Moses ? This is a case in point, and this, as well as many other experiments, prove, at least by analogy, that the ancient record is true ; and the looks of the globe, with the solidity of its stratas, therefore, do not prove its existence millions of years ago, any more than the plant and its firmness of texture prove that it must have been the creation of months. How can we be made to believe, therefore, that the developments of science as yet stand in the way of the creation of the world in six days ; if we comparatively admit the infinite creative

supremacy of *that Almighty arm* that wound up this vast machine and swung the mighty pendulum through the vast arch of Heaven, by which its circumference is made to move, with the velocity of thought through infinite space! Speculative philosophy, nor the giant arm of science, cannot snatch from the bosom of man his primary immortality, nor destructively reach his spirit within the deep heaving bosom of despairing love, nor take it from behind the liquid sparklings of the eye.

> "The Sun is but a spark of fire,
> A transient Meteor in the sky;
> The soul, immortal as its sire,
> Can never die."

Man's ephemeral existence is, therefore, but a portion of the universal process, with the express command to press forward, avoiding all extraneous action, that he may escape the violent reaction that will be sure to follow.

CARDS OF CLASSES

AND

EDITORIALS ON MENTAL ALCHIMY.

(From the Worcester Daily Transcript, Nov., 1851.)

TESTIMONIAL TO DR. B. B. WILLIAMS.

A meeting of the Private Class of Dr. B. B. Williams, after the close of the last lecture of his course, being regularly organized, to express their feelings in regard to his instructions, it was voted to choose a committee of three, to prepare a series of resolutions expressive of the high opinion of the class, respecting the lectures to which we have listened, and the valuable instructions which we have received from him. Drs. J. K. Clark, I. M. Commings, and P. Hammond were selected. The committee prepared the following resolutions, which were submitted to the class for their signatures:—

Resolved, That we tender our thanks to Dr. B. B. Williams, for the interest he has manifested in imparting to us a knowledge of this interesting science, and the art and skill necessary in its development—That he has been unremitting in his endeavors to give us the theoretical and practical information which involves the principles of Mental Alchimy.

Resolved, That we are entirely satisfied with the private course of instructions which we have received, and esteem the knowledge gained as invaluable to us in relieving pain and suffering, and as opening a new field in mental philosophy, which has heretofore been but little cultivated.

Resolved, That the numerous cases of disease which we have witnessed cured by him, and the firm belief which we have in the efficacy, permanency and ease with which very many chronic affections can be cured, induce us to recommend this science to the particular attention of the medical profession, and as worthy the confidence of a discriminating public—That we consider the theory and lucid explanation of Mental Alchimy, accompanied as they have been by such demonstrations, to be superior to any others advanced, and not liable to the objections which have heretofore been made against Psychological phenomena.

Resolved, That we can bear our testimony to the gentlemanly deportment, the uniform courtesy, patience, and obliging disposition which Dr. Williams has manifested toward us, and that we consider him not only a philosopher, but a philanthropist and benefactor of the human race.

Resolved, That these Resolutions be signed by the Class, and a copy presented to Dr. Williams, and to each of the daily papers in the city for publication.

J. K. Clark, M. D.,
I. M. Commings, M. D., } Committee.
P. Hammond, M. D.

Members' Names.—E. R. Fiske, M. H. Taylor, F. Fuller. Otis Blake, A. G. Brood, Jas. Whitehouse, M. M. Carmon, A. P. Ware, Jos. K. Clark, M. D., James M. Fitch, J. M. Cummings, M. D, Thos. Lamb, Geo. T. Curtis, Jno. D. Ames, P Hammond, C. G. Button, D. M. Fowler, G. W. Parker, Peter Simpson, Lowell How, Andrew Stone, C. B. Stockwell, Sylvanus Pratt, Wm. Colomey, Danl. Morey, W. T. Lewis, J. Temple, Dr. G. Bunting, Eng., Thomas M. Baird, Thos. Brown, H. J. Holmes, James A. Dodge, L. G. Pierce, J. J. Culver, Geo. L. Brimhall, C. H. Rogers, M. D., H. Bigham, William Dinsmore, W. W. Ayres.

(From the Baltimore Republican and Argus, Sept. 16, 1851.)

LECTURES AT THE MASONIC HALL.

We were present at the lecture of Dr. Williams last night, and confess that the subject on which he treats was presented in a new light to our minds. There is none of that charlatanism and humbugery which has disgusted so many and driven them away from the examination of the mystery connected with mind and matter. Dr. Williams last night took an old gentleman, well known to this community, and with whom he was totally unacquainted, and controlled his actions at his will, depriving him, apparently, of all power over his own physical action, though entirely sensible of what he was doing. The character and standing of the gentleman referred to is such as to entirely preclude all thought that he would lend himself to delude or deceive the audience. Those who wish to investigate the mysterious power or science, known under the name of *Psychology*, should by all means attend the lectures of Dr. Williams.

(From the Worcester Spy, Nov. 19, 1851.)

Mental Alchimy.—Don't forget the Lectures of Dr. Williams, at Warren Hall, to-night, and to-morrow night. The interest seems to increase as the Doctor's departure draws near. He, as well as as others in this city, will have the satisfaction of knowing that he has been the means of permanently relieving a large amount of suffering, by the extraordinary cures he has performed, during his stay with us, and we hope he may be fully remunerated for it.

(From the Baltimore Sun, Oct. 6. 1851)

Mental Alchimy.—The lectures of Dr. Williams, which have interested deeply all who attended, and his new and wonderful experiments closed last week. His presentation of this, the highest of all sciences, is said to be as attractive as it is new and wonderful. He displayed its remedial power, by relieving one case of palsy, of long standing, and several minor cases of disease, in our city. We understand that he will leave in a few days for Philadelphia and New York, and the more Northern cities.

(From the Worcester Daily Transcript, Nov., 1851.)

Mental Alchimy.—This new application of atmospheric electricity to the nervous system, by which one person is enabled to galvanize the minds and bodies of others, as presented in a course of lectures and experiments by Prof. Williams, just closed, has taken a strong hold upon the minds of our community. It is said that he was the first to call attention a few years ago, to that natural and healthy condition of the nervous system, by which one man could control another against his will, and was the first to introduce into practice the zinc and copper plates, or hand batteries, to hold and look at for the production of that state, which gave existence to the science of the so-called Electro Psychology, Biology, Zeurology, &c., now extensively practised both in this country and England. We should not startle, therefore, as his mind seems to run in this peculiar vein, that he should thus successfully call the attention of our citizens to this new influence of the nervous system of the world, as he has named it, in the production of experiments that are extremely attractive and scientific. It appears then that we have revived the alchimy of past ages, the difference being in this, they looked for it by the experiments in galvanizing and transforming inferior into superior metals, while the Professor, by this new application of electricity to the nervous system, proposes to search for it by experiments, physiological and philosophical, in the higher departments of science, that is, in the process of properly galvanizing the mind and the body to the natural state, so as to successfully relieve, by this decomposing and purifying agency, physical and mental diseases; and, in the ultimate, to elevate the will upon an equality physically with the mind.

The great number of experiments offered appeared to be truly alchimistic, and of such a nature as to carry conviction to the most skeptical. The Professor's lectures seem to present the operations of nature and of mind, in a new light, and, so far as can be discovered, the experiments bear full testimony to the correctness of his new theory. He has often galvanized even the sense of taste, so that Cayenne Pepper was relished with the sweetness of sugar, without producing its specific impression in the least degree; and has also so galvanized the body as to give instantaneous relief in chronic and painful affections, to the amazement and wonder of *his* audiences. If the half that is said of and done, by this new application of electrical influence, be true, it certainly forces itself upon us, with some degree of authority at least, as being clad with the conditional alchimistic garb of nature.

We are requested to make known that Prof. Williams will give four more public lectures in our city, before he leaves for New-York, commencing on Tuesday evening of the ensuing week, at which time, also, those who wish can join his private class for the purpose of being fully indoctrinated into the theory practically of this system of mental alchimy.

(From the Daily Advertiser, Brooklyn, Jan 13, 1852.)

Professor Williams' entertainments at the Brooklyn Institute still draw crowded houses. Over twelve hundred were present last evening, and we were one out of five hundred who went away unable to obtain a sight. Better luck next time.

(From the New York Daily Tribune, Jan. 30th, 1852.)

MENTAL ALCHIMY.—This subject, which is suited by its very name to awaken the curiosity of the public, is beginning to assume a prominent place among the novelties of the day. Under the auspices of Professor Williams, whose lectures in Bleecker Building are attended by large audiences, an original and striking system of mental philosophy is in a course of exposition. The lecture last evening, on the connection between the mind and nervous system, showing the reaction of the former, as an independent, vital force on the physical organization, presented an instructive view of the subject, and was sustained with evident ability. Professor Williams' theory is by no means a repetition of the views presented by popular lecturers on Electro-Psychology, Animal Magnetism, Biology, and the like, but an independent system, in which the distinct entity of the mind holds a prominent place. He explains his theory with great clearness and force, and illustrates it by a variety of experiments, which are equally curious and amusing. His next lecture takes place to-morrow night at Bleecker Building, cor. of Bleecker and Morton-sts., and judging from his performance last evening, will richly reward an attendance.

(From the Brooklyn Daily Advertiser, Jan. 16, 1852)

PROFESSOR WILLIAMS' ENTERTAINMENTS.—Among the entertainments which have been among us for the last few years, none have excited such an interest and excitement as those above named. A person who can go there one evening and sit without having his cachinatory feelings excited, is proof against any thing in the world. On Monday evening the place was filled at a quarter past six, and on Wednesday evening at a quarter past six they were obliged to lock the doors to keep out the multitude. The many antics cut by the subjects, when under the Dr.'s power, and their sheepish and wo-begone expressions, when pronounced by him to be "all right," is ludicrous in the extreme. We believe he will remain here a few nights longer,—indeed it would be folly for him to leave, when more are turned away than there are in the house. The Professor should have the power of ubiquity added to the rest of his science, so that he might amuse two audiences at the same time.

ELECTRO-PSYCHOLOGY.

WHILE that condition of the nervous system, which has given rise to the practical developments of such new manifestations of our nature, has of late excited so much interest, both in this country and Europe, and as lectures upon it have crowded every city and country place, it becomes necessary to delineate its character, and present its history. It is admitted, by men of parts, that it takes a more extensive and intelligible range than animal magnetism, hypnotism or mesmerism, being so startling and pointed as to cause the learned Sir David Brewster, of Edinburg, to proclaim "that he believes in the facts which it unmistakably presents from the mysterious fountain of the soul, as much as he does in those of any physical science." This is saying a great deal,—coming, as it does, from one of the most learned gentlemen, in all the arts and sciences, that now lives; and when we couple his testimony with thousands in our land, its attraction, even in its range, becomes positive. We have heard it often proclaimed that electricity, years ago, was discovered to be the connecting link between mind and matter, but we have never heard of any experiment to comparatively settle this interesting fact; nor have we heard theoretical deductions from such sources that would understandingly give that pre-signification. Therefore we are unable to see from what authority such a discovery came, unless it be from that of human power, which rises in its majesty and proclaims, that electricity is *uncreated eternal matter*, and the Deity himself could not have created the world but for its original and eternal presence. Now, then, we do not wish to venture an opinion against such learned and self-important deductions as these, but would respectfully ask any man who may venture so far as to qualify the creating fiat of Deity, that—If electricity stands in the great laboratory of nature, independent of the will of

God, who told them so? What guardian angel left the eternal throne and whispered it in their ear, or from whence their authority to make the record on the page of mortality, that His will cannot, in the constitution of things, now interfere with the operations of nature, as they have passed under the control of *his* involuntary powers, as a piece of bread in the stomach of man is entirely given over to the action of his involuntary powers? In proof of which we are told, by those who thus look beyond themselves and will not allow their Maker the corresponding power which man can demonstrate; and in order to set beyond all question their torturing proclamations, they give the following illustration:— "The machinery of various kinds, grain and vegetables, are the result of man's voluntary creations, as well as to cook and eat them; there the volition stops. The moment they are eaten our creations are finished, and the whole naturally, and of philosophic necessity, passes beyond our volition into the hands of the involuntary power, and is governed, in all its motions and revolutions, according to the fixed laws of our organism. Therefore the volition of Deity is unchangeably employed in planning, arranging, and creating new worlds and systems of worlds, and peopling them with inhabitants—when the whole of such system is finished, and its laws regularly organized," we are told that "the whole naturally passes, according to the principles of *philosophical necessity*, from the action and control of his voluntary miraculous power, and submits itself to be governed through the fixed laws of the universe, by the involuntary powers of the same mind." Then it is a fixed fact that the will of God cannot interfere with his involuntary powers, as the will of man cannot interfere with his in the movements and the changes of his food after it reaches the stomach. All such philosophers as these would do well perhaps, to examine more closely and understand the subject upon which they think they treat so learnedly, before they make such extraneous records; particularly in relation to one, the knowledge of which seems to be their boast. If they, therefore, in reality, understood this subject, in its practical tendencies, they never would have declared, from the premises, a limit to the power of Deity; but would have known, as well as

hundreds of others who do understand the subject, better than to draw such conclusions—that men can elevate their wills, conditionally, so as to positively invade their involuntary powers, and not only interfere with the involuntary movements of the stomach, but actually vomit up their food. Therefore such reasoning presents the fact that GOD can, when it shall please his will, according to the constitution of things, interfere with the involuntary forces of the universe, and shake it from the centre to the circumference. Hence we perceive that the principles of *philosophic necessity*, as here set forth, came from the morbid secretions of the imagination and the love of approbation; and in the attempt to prove too much has absolutely proved the special inspirations and commotions of nature that fully tried the patriotism of the sons of men in days of yore! We do not assume that the will of man can interfere with the reflex actions of the brain; but would remark that any person who understands the subject of *Electro-Psychology*, conditionally can teach others how to perform the experiment in point upon themselves, as will be perceived by reading the testimonials under this head.

We have made this reference not for the purpose of venturing an opinion against those who feel at liberty to record such extraneous deductions, but for the purpose of defending the science of Electro-Psychology from such conclusions, as being foreign to any of its practical presignifications. While we do not wish to present ourselves as the *great* author of *Electro-Psychology*, we would remark that we have been constantly engaged in its public presentation, and the subject of magnetism, for the last six years, and claim the right here to say that we first discovered the process by which it was ascertained, to a certainty, that the nervous system of many persons were in a state, naturally, so that impressions, properly made, would control them against their wills; and, therefore, it will be noticed that Professor Green, (now Bishop of Mississippi,) and Professor Hooper, of "Chapel Hill" Literary College, of North Carolina, who were students of ours, five years since, made known to the world that the subject of Animal Magnetism was then presented in an entire new light; this new light stands at the foundation of Electrical-Psychology,

and the antecedent, as well as the subsequent investigations, by others, fully sustains their deductions in relation to its newness of birth. When we visited places for the purpose of lecturing, scientific men, and even those who believed in mesmerism, laughed at the idea that the natural and healthy condition of the nervous system of any man, should be such as to positively admit the impressions of another against his will. We, therefore, had the skepticism of even believers in mesmerism to contend with. We will not say that any attempts to establish the fact that such was the case, and that subjects could be controlled conditionally, with much more ease than they supposed, have been successful—we leave that to the decision of the candid mind, who will now look at its living energy *in* this country as well as Europe. Even now, we have the same kind of opposition from Psychologist, Biologist and Thusologist, for demonstrating, before large audiences, the reason why that state of the nervous system, induced by looking at zinc and copper plates, or any other object whatever, has, for cause, by those who are up with the times, become obsolete, and therefore not used in public practice by those who understand the natural and scientific bearings of the galvanic and controling processes of positive impressions over the minds and nervous systems of others. Still they may speak of the virtue of the galvanic plate, held in the hand, and that some medium between the subjects and operator is essential, and persons who know no better, may spend their money, as many have done, impressed with their virtue as such, but all such pretensions will only make men who think become disgusted with the tendencies of this great department of mental science. Then the question arises—Why did you introduce them into practice? We answer, because it occurred to us that subjects from audiences would look at them more readily than they would at a ten cent piece or a wafer. But with all our classes, their office was explained and the reason why they were introduced, and we found that they did fill the indication in the production of the Psychological state better, because they attracted the attention of the subjects, and by that means rendered their nervous systems more passive to the external forces of nature. We never dreamed, therefore, that those we

taught, or in turn were taught by others, merely because they could mechanically make subjects perform startling feats before audiences, that they would, while the audiences were caught up with their wonders, slip in the impression of their special importance to the detriment of the science, and filling their pockets with hundreds by their sale. One even went so far as to make an attempt to patent them, that they might go off more readily to his own special interest, and that it might be handed down to posterity that he had made an invaluable discovery. We never sold fifty of them to all our classes together; and when we did they were at the prices they cost, with the explanation that they served only the purpose named. We, of course, would have had the right to dispose of them, but we did not look upon them as having any more virtue than that which we have named, and were more than surprised that men who say they love the science, should thus, almost at one fell blow, nearly take its life by holding out their special virtues, and setting them at from fifty cents to one dollar each. A man could, with the same propriety, go to Ohio and get a large quantity of *Buck-eyes* and peddle them out, telling the people that they, if worn in the pocket, would cure piles, without explaining their action, as they do sometimes benefit the subject who becomes involuntarily impressed with a sufficient amount of confidence in their efficacy. We hope, therefore, that even this department of the great science of mind, will not be looked upon in such lights as these that now stand before the world as the points of its philosophical as well as practical basis.

We wish to make known also, that those who have lectured publicly, and taught others, and therewith presented the idea that the circulation of the ulner nerve, or any other, when mechanically disturbed by the physical impression of the operator, was accompanied with an injection of fluid from their own nervous system, by which they were enabled to control them, is the most extraneous deduction we have yet heard of in relation to its practical disposition; and it is, therefore, to be hoped that no man will look upon such morbid mental deductions in connection with the science. Some lecturers, perhaps for the purpose of making themselve notorious and increasing their finances, (not for the advancement of the science

we are sure,) named it Electro-Biology and Thusology. It was not unreasonable, therefore, that many who were not conversant with the subject, should, at first, suppose that they were new discoveries, and presented for the benefit of mankind. In relation to which, as we wish to attend to our own business, we will say no more, as all fully understand the indications which they filled. By Psychology we mean the science of the soul of man, (not of animals) in its reactive relations to matter; and by electricity, in this sense, its relative agency both to mind and matter. As this fluid then, within the body of the nervous system, has to be disturbed before the mind can receive an impression from nature, and as it also has to be disturbed in its response, the name *Electro-Psychology* of necessity presents itself. Practically, this science simply involves the taking hold of the hand, and by pressing upon the nerves sufficiently hard to ascertain if the nervous system is reactive enough to admit both a negative and positive response; if so, the mind is ready to be controled by Psychological impression, if properly made. When, then, the nervous system only negatively responds, the following process is instituted to cause a positive response also, or to produce the Psychological state: Publicly those in the audience, who feel disposed, are requested to go on the platform with the lecturer, and mechanically concentrate their minds upon zinc and copper plates for fifteen or twenty minutes with their faces turned to the audience, who are particularly requested to keep still. After they have thus followed directions, and that too, if possible, without winking their eyes, the operator goes round. and mechanically disturbs the circulation of the nervous fluid of the hand, (not inject from his person,) to see if their minds then, against their wills, positively respond to the physical pressure; if so, they are subjects Psychologically, and in this condition made to do whatever the operator, if he understands the principles of experimenting, may command to be done, in the production of a great variety of wonderful and laughable phenomena.

This is the course pursued by electro-biologist and thusologist also, the only difference being that they cause their subjects, while being biologised, to sit with their backs to the audience. Hence the names electro-biology and thusology—properly rendered, as all must perceive, *Electro-backology*. And if the reader, in properly disturb-

ing the circulation of the hand of another, should find that the mind positively responds to his pressure, he can, by making impressions correctly, exercise that control as well as those who assume extra innate greatness and strength for themselves, without injecting unto their nerves, as others say they do, any fluid from his system, by the agency of his will. All that you have to do now to make yourself a good psychologist, &c., is to understand the manner to make physical and mental impressions, and you have all here that they now teach,—and if we understand correctly from gentlemen who learned the secret practically,—they have ever taught. We do not speak out so plainly in relation to this matter to injure any one, but we do so that all may go understandingly into its investigation, and not suppose that they will learn to perform anything supernatural, or be impressed by their teachers, that their control upon others afterwards will be the result of imparting their nervous fluid, or that this science recognises *the* psychological grip, but a mechanical pressure upon any portion of the nervous system to ascertain its condition psychologically. In all these processes for public experiments it will be noticed also, that as in magnetism, it becomes necessary, for cause, to occasionally demand the attention of the subjects by looking them in the eye. We would remark here, however, that the constant gazing at any object mechanically for any length of time, must of necessity produce an abnormal reactive condition of the nervous system to some extent, and that change affected by that process, cannot therefore be that natural reactive condition of the nervous system as is had when subjected naturally to the influence which produces it. This point will not be disputed by any one who understands the influence of a constant impression made upon the nervous system. Diseases can be cured by it, to be sure, because there is more truth than fiction that we sometimes have "to produce disease to cure disease." We have dismissed this mechanical process, because the one we now persue is natural, and therefore far superior. *First*, because we have found that it will effect at least thirty-three and a third per cent more, in the audience, and that too while those who are not being electrified are enjoying themselves in conversation as though nothing was going on; *secondly*, the electro-reactive state induced is entirely natural; and *thirdly*, because the experiments

are performed without any passes or looking in the eye to make them more complete, and in the production of this remarkable change in the nervous system, we have never known the least unpleasant symptoms to follow, either directly or indirectly, in any constitution whatever. Therefore it will be perceived, the great desideratum in the nervo-vital tendencies of mind in its most attractive light is not only had, but its practical availability in its more recuperative indications plainly seen. It will also be observed by those who become familiar with the subject as now presented, that the science of electro-psychology bears practically the same relations to mental alchimy that mesmerism and magnetism do to electro-psychology. We can very well anticipate that many will think it a little strange of the remarks here made; but in doing so, we beg them to remember that this science is as dear to our heart as it is to any other.

Why should it not be,—when we were the first to present it and *safely* pass it through the ordeal of public as well as private scrutiny? We have never, in any instance, knowingly abused it, or held it forth as any thing supernatural, and we appeal to the classes we have taught who have *freely* spoken their own language in relation to our instructions as regards this condition of the nervous system. If mesmerism, magnetism, and electrical psychology are all the same, (the distinction having been made because of the different condition, of the nervous system admitting experiments of a different nature,) then electrical psychology and mental alchimy are all the same. Although electrical psychology, *theoretically*, may take as wide a range, yet, *practically*, it differs widely from mental alchimy. This subject now being more familiar, we respectfully refer the reader to the testimonials that follow, and next present for his inspection the subject of magnetism and mesmerism. In concluding our special remarks upon this subject, the assertion is ventured, that many, no doubt, have experienced as well as we, the meaning of the poet's description of the ways of human nature, which we find thus understandingly recorded.

> "In the great game of life from its dawn to its close,
> There is one way to win and two ways to loose;
> And hence, those who scan mankind and their ways,
> Find a great deal to blame and but little to praise."

CARDS OF CLASSES

AND

EDITORIAL NOTICES ON ELECTRO-PSYCHOLOGY.

Washington City, Feb. 6, 1849.

The undersigned having received a course of instruction from Dr. B. B. Williams, and having witnessed a great number of experiments in the Science of Psychology, deem it due to Dr. Williams to state their firm conviction of its truth. His knowledge of the science, and capacity to impart information upon the subject are remarkable, and we cannot close this card without inviting the closest scrutiny and investigation into a matter which, in our opinion, is hereafter to have a most important bearing upon the improvement, both physically and mentally, of the human race.

SAM. HOUSTON, U. S. S., JNO. C. MACLENNAN,
THOS. J. RUSK, U. S. S., M. N. ALLEN,
A. ANDERSON, U. S. S., JOHN M. ROBERTS, M. D.,
F. S. WALSH, M. D., Committee.

[Extract from Letter of Hon. Thos. J. Rusk.]

Washington, 21st Dec., 1849.

"MY DEAR SIR.—Since I saw you I have made many experiments in Magnetic Psychology, all with the best results. I have relieved many—very many—cases of suffering, and regret that my engagements have been such that I could not have devoted more time than I did.

Very truly, your friend,
THOS. J. RUSK."

Chapel Hill College, N. C., Nov., 1847.

The undersigned have witnessed the experiments, and attended the private lectures of Dr. B. B. Williams, on Mesmerism and Animal Magnetism. The phenomena exhibited in the latter presented the subject in a new light, and were of such a character as to compel us to believe in the reality of the prineiple which produces these remarkable effects. The experiments were conducted with the utmost fairness, and the operator, at all times, invited the most rigid scrutiny.

We take pleasure, also, in bearing testimony to the gentlemanly and obliging deportment of Dr. Williams, during our brief acquaintance with him.

W. M. GREEN, Prof. now Bishop of Mass.
J. D. B. HOOPER, Prof.

[From the New Bedford Mercury, Nov. 7, 1850.]

A CARD.

The undersigned have attended the course of Electro Psychological Lectures, delivered in this city by Dr. B. B. Williams, and take pleasure in expressing their satisfaction at his explanations of the theory of Electro Psychology, Mesmerism and Clairvoyance, and with the interesting experiments which have accompanied the explanations.

We have gained much information from these lectures, which we value, and are assured that all who may feel disposed to attend the course will acquire an amount of knowledge which will fully compensate them for their time and attention.

Charles Almy,	Wm. J. Rotch,
B. Rodman,	A. L. Gleason,
Sylvanus Thomas,	Nathaniel Cobb,
James B. Congdon,	Edward Stetson,
Jos. Cokent,	S. G. Driscoll,
Edw. L. Baker,	William Hathaway,
C. R. Tucker,	Benj. Evans,
Wm. C. Coffin,	O. Prescot, Judge S. Court of Mas.

(From the New Bedford Mercury, Nov. 7, 1850.)

Electro Psychology.—Dr. Williams' Lectures on the Philosophy of Human Existence, delivered in the city the past week, have been attended by some of the most intelligent and cultivated among us, who express their great interest in the lectures and the advantage they have derived from them. From an attendance upon a single lecture we were impressed favorably with the claims of this new theory to a full and impartial investigation. It possesses certainly many interesting points relative to the causes of disease, its prevention and cure, and, moreover, concerning the laws which govern the material and spiritual universe. His explanations of the mysteries of clairvoyance, mesmerism, and their kindred subjects, is the most satisfactory we have seen.

We are happy to learn that Dr. Williams will remain to deliver another course of Lectures, provided a sufficient number of pupils can be immediately obtained. We have no hesitation in commending the subject as well worthy of public attention.

Montgomery, May 24, 1850.

Dr. B. B. Williams:—

Dear Sir,—The undersigned having attended your Lectures in this city, on the new and interesting science of Electro Psychology, take this opportunity to return you their thanks for the valuable information you have imparted.

We are fully aware that a science so novel, and conflicting so directly with many of the received opinions of electrical science and the general phenomena of nature, must meet with opposition and incredulity; yet we feel it a duty to state, that, after witnessing a large number of experiments, and attending a course of Lectures on

its philosophy, we deem it fully established as a science, and worthy of the attention and investigation of all who are interested in it.

Permit us on separating to express our obligations for your uniform courtesy, and studious efforts to aid us in our investigations.

With our best wishes for your prosperity, we remain, very respectfully, yours,

E. J. Donnell,
P. C. Smith,
James Berney, M. D.,
Alfred C. Scott,
Wm. B. Goree,
P. MacIntyre, M. D.,
H. B. Janes,
Wm. B. Hall,
G. G. Holcombe,
J. E. Garlington,
H. W. Laird,
H. W. Farley,
Jefferson Noble,
Jean Steber,
L. M. Jones,
John D. Terell.

Committe for whole Class.

(From the Lynchburgh Virginian, Oct. 26, 1848.)

A CARD.

We, the undersigned, members of Prof. B. B. Williams' class, take this method of returning to him our most sincere thanks for the rich and invaluable instruction he has communicated to us, in the science of Electrical Psychology—the wonders of man, the nature of disease, and the philosophy of curing it by the vital force and sanative operations of the human system—and for instructing us how to proceed in producing these practical results upon the minds and bodies of others, and performing the most astonishing phenomena by controlling them in their muscular motions. We consider this science as developing new powers that exist in nature—disclosing the wonders of man as a great and benevolent agent, which should be hailed by every philanthropist. We consider it above all price, as such recommend it to the world, the science having already placed upon her feet, walking in our midst, one who had not been enabled even to sit up in bed for eighteen years.

Edmund Logwood,
George W. Lee,
J. C. Hunt,
Geo. H. Lambeth,
J. L. Garrett,
Thomas G. McClintock,
Wm. A. Fitzpatrict,
Charles W. Christian,
A. W. Conant,
Samuel A. Bailey.

A. Cochran.

(From the Mobile Advertiser, April 14, 1850.)

After the public Lecture this evening by Dr. B. B. Williams, at the Waverly, on this highly interesting and useful science, a meeting of those present who had attended his course of private Lectures was called, and, on motion of J. R. Eastburn, Esq., J. Bowen, Esq., was called to the Chair, and the following resolutions were passed:

Resolved, That we tender our most sincere thanks to Dr. B. B. Williams for the very able, satisfactory, and indefatigable manner in which he has imparted instruction to us, as to the truth, the philosophy of this science, the means of operating, and also the means of applying its principles to the cure of disease.

Resolved, That we do most cheerfully recommend it to our fellow citizens, believing that if the science were more extensively known and applied, that many sufferings which human flesh is heir to, might be removed.

Resolved, That we esteem him a gentleman, a philosopher, and a philanthropist, and recommend him as such to those with whom it lot may be cast.

Resolved, That these resolutions be signed by all the members of the private class present, as a committee for the whole class.

John Bowen,	C. W. Dorrance,
R. Greene,	D. Walker,
Robert C Macy,	J. M. Harrison,
C. S. Christopher,	Frank David,
J. R. Eastburn,	R. N. Forbes, N. C.
J. G. Ulrick,	D. L. Campbell,
W. H. Whiteker,	J. F. Luncrarity,
F. W. McCoy,	T. S. Fellows,

C. W. Gascoigne.

[From the Charleston Courier, July 4, 1848.]

Dr. Williams,—Your class, embracing 17 members, authorize us, the undersigned, to address to you the following card:

Charleston, S. C., July 3, 1848.

To B. B. Williams, Professor of Electrical Psychology;

Dear Sir,—Having heard you deliver a course of most interesting public Lectures on *Electrical Psychology*, demonstrating its truth by experiments the most brilliant, novel and conclusive—and having been members of your private class, and listened to your instructions with pleasure, we feel constrained to acknowledge, as a tribute of respect justly due yourself, that we deeply feel its importance as a most safe, powerful and sanative agent in nervous diseases, and highly value the instructions we have received from you upon this most interesting subject.

And, morever, we are sensible, that as a truth, it has, under your energy and discretion, triumphantly passed the ordeal of public scrutiny, and fully merited the solid stamp of approbation. We heartly recommend it to public favor wherever you may go; and though the sycophant may sneer at its power, yet we are fully sensible that the smile of welcome will mantle the lips of the philanthropist at your approach. In behalf or the class,

John R. Watson,
W. H. Davis, } Committee.
J. B. Dods,

☞ The last named in this card is the man who says that the science of *Electrical Psychology* has cost him seven years hard study, although it appears from his own hand, that it had undergone the ordeal of public scrutiny in the hands of another: and as some have been bold enough to present themselves, even in black and white, as its author, I feel it my especial duty to call particular attention to this card that the public may not be led astray, especially upon this point, without claiming for myself originality in this mysterious department of human existence.

[From the New Orleans Delta, April 27, 1850.]

At the close of the private classes of Dr. B. B. Williams in New-Orleans, the members present formed themselves into a committee of the whole. Mr. P. Snell was called to preside over the meeting, and J. S. Fall appointed Secretary.

On motion of Wm. R. Crane, a special committee, consisting of five members, was appointed to prepare and report resolutions expressive of the views and feelings of the members aforesaid, in regard to Dr. Williams and the science of Psychology, of which he is the discoverer and most able and successful professor and advocate.

The committee having retired for a short time, returned and reported the following resolutions, which were unanimously adopted:

Resolved, That we do most cheerfully and heartily tender our thanks to Dr. Williams for the very great pains he has taken to place us fully in possession of the theoretical and practical principles involved in the science of Electrical Psychology.

Resolved, That we consider his private course of instruction above all price, because of the new lights which it imparts of the true philosophy of Mind and its powers, the cause of disease, and the indications of cure made by impressions upon the electrical sphere of the body, as the purifying and controling agent thereof.

Resolved, That from the many cases which we have already cured, we cheerfully recommend to the profound and deliberate consideration of our fellow-citizens, wherever these presents may be borne, this science, as taught by Dr. Williams, as nature's great and benevolent agent, well knowing that he who legitimately investigates it will be irresistibly forced to the same opinions and conclusions.

Resolved, That we take very great pleasure in bearing testimony to the gentlemanly and very obliging disposition of Dr. Williams, during our social intercourse and acquaintance with him in the just distribution, of his new ideas of philosophy, which tend, in our opinion, to the mental as well as physical improvement of mankind.

Resolved, That the Resolutions be signed by the special committee, chairman and secretary, for all the members, and delivered to Dr. Williams.

WM. R. CRANE, JAS. C. WINGARD,
A. W. NOEL, E. C. HAYNE,
C. R. GRIFFITH. P. SNELL, Chr'n. } Committee.
J. S. FALL, Sec'y.

(From the Charleston Evening News.)

ELECTRICAL PSYCHOLOGY.—The lectures on this new application of the electrical influence have excited an extraordinary degree of attention in this city. The development of the power, as showing the intimate connection between the volition of one individual over another, in its physiological effects, making the nerves and muscles subservient to the will of the operator, is indeed extraordinary. It makes a new era in electrical influence, showing only an inconsiderable acquaintance with an agent that seems to pervade all animate and inanimate nature. The discovery of the laws by which it

is universally governed will form a new epoch in science, as their application to practical purposes, promises to extend, indefinitely, human improvements in all the arts and pursuits of life.

Dr. Williams' operations have opened new sources of wonder and admiration to the numerous spectators which have attended them, while his lectures have lucidly unfolded the philosophy of the subject.

We are happy to hear that he intends publishing his recent lecture, which has elicited such just encomiums.

Cheraw, S, C., May 27, 1848.

Dr. B. B. Williams,—

Sir,—The class which attended your private course of Lectures and practical instruction, on the subject of Human Electricism, or Electro-Psychology in this town, just closed, take pleasure in expressing to you, as they hereby unanimously do, the great gratification which the course afforded them. They were surprised and much delighted at the insight which it gave them, by experiments and infallible demonstration, into the philosophy of man, as a physical and intellectual being; and the knowledge which it imparted of the nature and treatment of numerous diseases both of body and mind, they estimate above all price.

They tender you their sincere thanks for your uniform courtesy, and for the great pains which you took to put them fully in possession of the very important matter which you undertook to teach them.

M. MacLean, M. D., Gen. J. W. Bleakeney,
D. Binarn, M. J. Fank,
J. T. McIntosh, John Lynch, M. D.

(From the Daily Transcript, Portsmouth, April 8, 1851.)

Dr. Williams.—So great is the excitement created in Norfolk by the Lectures of this gentleman, and his wonderful experiments in the mysterious science of Electro-Psychology, and the consequent exertions of the citizens to detain him in that city as long as possible, he will be unable to commence his lectures and exhibitions in this town the present week, as was expected. As soon, however, as he can make arrangements to do so, notice will be given.

We copy from the Herald the following card from a class of Ladies in Norfolk, to whom the Doctor has been imparting instruction:—

To Dr. B. B. Williams:

Dear Sir,—Having attended the Lectures, to your class of ladies, of instruction in the new and interesting science of Electro-Psychology, we with great pleasure avail ourselves of this method to certify our high appreciation of the instruction we have received, whereby we find ourselves enabled to perform. not only the astonishing experiments which at first seemed to us so wonderful, but also to relieve, and often permanent.y, pain and suffering. This fact alone is sufficient to confirm our confidence in the practical utility of this science, and to enable us most heartily to recommend it to the practical investigation of the discerning of our sex.

Ladies of the Class.

Norfolk, April 5, 1851.

(From the Daily News, Norfolk, April 10, 1851.)

Electro-Psychology. — We deem it unnecessary to offer an apology for our frequent notices of the Lectures and surprising experiments of Dr. B. B. Williams on this subject; the great interest manifested by his private classes and the large audiences that attend nightly his public Lectures, plainly demonstrate the deep attention that this wonderful science has excited in our community. His private instructions are novel and deeply interesting, and how he stumbled upon the threshold of such philosophy and explored its recesses so as to unfold with clearness so many operations of our higher nature, is to us indeed a mystery. His theory of the connection of mind and the nervous system, if it continue to stand the ordeal of individual as well as of public scrutiny, must ultimately be embraced by philosophers and men of science throughout the land; by it new fields of moral and intellectual delight are opened to the view, showing the amazing conception and important bearing of this science. Some of the experiments shown are truly astonishing; he certainly takes gentlemen of character and standing in our city, and, in their natural state, causes them to eat cayenne pepper for sugar, without the secretion of saliva; drink the strongest brandy for cold water, and perform other feats equally as marvelous. In his private lectures, which we have attended, he teaches them how to control their involuntary powers, so as to inflict pain at option on any part of their bodies, to render their limbs insensible to pain and to relieve disease. Besides the height to which he has carried this science, practically, his explanations of some of the operations of the universe are attractive and the illustrating experiments interesting.

What will arise next from the shoreless sea of nature cannot be anticipated, but it would seem that these extraordinary experiments are at the highest point in this direction; and we feel it due to Dr. W. to express our sentiments plainly on this subject, as we have reason to estimate highly the instruction we have received, and without flattery to praise his untiring energy in imparting the knowledge of his science, in attending the many cases of sickness and attempting to prove its truth to public audiences. We speak, we *know* and have personally proved, not desiring to deceive ourselves or others. In conclusion, we would remark, that these things are so wonderful that it seems a life time would be far too short for their conception, and renders it more remarkable that a young man should have already carried this science so far towards perfection.

(From the South-Side Democrat, Petersburg, Va.)

Electro Psychology.—Dr. Williams, who claims to have originated this truly astonishing practice, is at present lecturing and experimenting in our city. The numbers who nightly attend to witness his demonstrations, are both delighted and astonished at the mysteries of his wonderful witchery.

(For the Daily News, April, 1851.)

Eletro-Psychology.—I have been a looker on with interest,

upon the progress made not only in the electrical but the magnetic field of science. But having been so much disgusted at many exhibitions in Magnetism I had in late years witnessed, I supposed that our present Lecturer, at Mechanics' Hall, Dr. Williams, was of the same mould, and his experiments corresponding thereto. I therefore positively refused my attendance until last evening. It is useless for me to say that I was pleased, none could be otherwise, at the extraordinary power in many points exhibited. Just imagine a man who appears to look like other men, telling the character by looking in the face of strangers, and pointing out their diseases without touching them. This I looked upon as the greatest wonder of the age, until I saw him take gentlemen of high respectability and standing in their natural state, and against their will force them to go from the stage, and take a seat with the audience; present a walking cane changed into a beautiful young lady, and make them kiss it, and produce drunkenness with cold water.

I surrendered all my prejudices and asked what will come next? With his Lecture I was more than pleased and delighted that he should treat a subject looked upon as being so mysterious, with such plainness that all of us seemed to be at home, notwithstanding we were sitting in the midst of the most wonderful scientific experiments ever exhibited since the creation of man. I deem it due to Dr. W. to thus express myself for the pleasure his lecture, &c., afforded, and I regret that I did not know before, his character and standing as a Lecturer, and as the originator of this wonderful art. He cannot avoid having full houses as long as he may stay with us.

A LOOKER ON.

(From the Intelligencer, Petersburg, Virginia.)

DR. WILLIAMS ON PSYCHOLOGY.—It is in no spirit of puff that we advise the citizens of Petersburg to attend the lectures which Dr. Williams is now delivering on Psychology, and witness the wonderful experiments by which he illustrates the science. We have been as incredulous on this and kindred subjects as the most skeptical, nor do we now profess faith in them. But, as the Frenchman said, "we saw what we did see," we saw portions of the human frame rendered insensible to feeling, while the owner of the limb was wide awake and in full possession of his mental faculties, and we saw a sufficiency of other marvelous works to prompt us to look further into this mysterious subject. If Psychology, as practised by Dr. Williams, is a science, it is destined to produce results of incalculable value. In the medical profession, especially, it must produce a complete revolution, and it will disarm the practice of surgery of all its terrors. Who would take an emetic, when the mere placing of your hand on the pit of your stomach will, in connection with your volition, cause you to vomit? or who would permit a decayed tooth to remain in his head, to the injury of health and comfort, when, by this science, it can be extracted without the cost of the slightest pain? And yet these things, we have been assured by persons of undoubted veracity, have been accomplished, and of course, can be accomplished again. This science, if science it be,

has no connection with clairvoyance, for the subjects of the experiments are all the while wide awake, and in full possession of their usual faculties of mind. We again advise our friends to go and see for themselves.

From the Norfolk Courier, May 1851.

Dr. Williams' Lectures on Psychology.—These instructive and highly entertaining Lectures, which have enchained the attention, and excited the wonder and admiration of all classes of our community, drawing together nightly for several weeks, in succession, unprecedently large audiences, we regret to say, close with *this evening*. The great popularity of the Lecturer; his ability, his powerful and satisfactory illustrations of his peculiar science, and the winning courtesy which has marked his course, have commended him to the kind regard of all his auditors, and should and *will* ensure him a gracious reception whithersoever he may direct his enlightening steps.

(Letter from Judge Hill, of Georgia.)

La Grange, July 13, 1850.

Dr. B. B. Williams:—

Sir—I regret not seeing you on yesterday evening before you left for Augusta, as I had intended introducing you to some of my friends in that place.

I now take great pleasure in bearing testimony to the ability you discovered in your private lectures (to the class), in support of the philosophy of your *astounding public exhibitions*. Your theory may not be true, it probably is, at least, imperfect. But this science like everything else, cannot be expected to exhibit, in infancy, the ripe fruits of maturity. I am satisfied, for the present, with my own inability to answer your positions. Yours, respectfully,

Edw. Young Hill.

P. S.—This letter is under your own control.

Dr. Williams' Lectures on Psychology.—We copy from the Norfolk Courier the following testimony from Dr. Williams' class in Norfolk, to his merits as a Lecturer and teacher in the truly wonderful science of Psychology:

At a meeting of the class of Dr. B. B. Williams, held at the close of his first course of private instruction.

On motion, Mr. John B. Whitehead was called to the chair, and Mr. Augustus Winslow appointed Secretary.

On motion, The meeting resolved itself into a committee of the whole, when the following was unanimously adopted:

At the close of the term of the private class of Dr. B. B. Williams, in this city, upon the mysteries of Electro Psychology, we, as members thereof, in justice to him, would make known that we consider his private instructions as being entirhly novel and profoundly interesting; that he has taught us how to operate with more ease than we had anticipated—and disclosed its wonders in a man-

ner at once scientific and attractive. We, therefore, perfectly accord with the opinions of his numerous classes elsewhere, that his private instructions are above all praise, and cannot be spoken of in terms beyond their true merits.

We therefore recommend it to public favor, and consider it an act of philanthropy that he should impart such an amount of useful knowledge for so small a sum, thereby placing it within the reach of all.

J. B. WHITEHEAD, Chairman,
AUGUSTUS WINSLOW, Sec'y.

(From the Daily Transcript, Portsmouth, Va., May, 1852.)

ELECTRO PSYCHOLOGY.—This subject, as presented by Dr. B. B. Williams, of North Carolina, in a series of lectures and experiments for the last eight weeks, both in this town and Norfolk city, has created an excitement and interest before unheard of, among all classes. He certainly has attained to that perfection, in the practical department at least of the great science of mind, whtch has for ages deeply engrossed the attention of the most learned in all countries, and especially those of France and Germany. He has discovered and reduced to plainness a knowledge of the key to unlock the door of its mysteries, and exhibited it in such a manner that all who will, can handle and practically understand. His distinctness of manner in presenting the newly discovered claims of the subject, and the great number of gentlemen in a natural state, upon whom he demonstrates them, speak a language which none can resist. This fact is evidenced by the large audiences that are nightly in attendance upon his public lectures, and the very great number who attend his private classes, and are delighted with the instruction received.—Really, who ever anticipated such a state of things in mental philosophy as has been demonstrated by him over and over again, and that too in such a manner as to place it above and beyond all doubt. He takes gentlemen without giving them any object to look at, without any influence from his person or the aid of any galvanic battery whatever, and that too in a natural state, and causes them to eat the strongest cayenne pepper that can be produced, for sugar, without exciting the glands of the mouth in the least degree. He also makes them drink the strongest brandy for cold ice water, without producing its intoxicating effects any more than water, teaches them how to cause their will to obtain power over their involuntary forces, so that they can increase the action of the heart and arteries and diminish it at pleasure; to inflict the most violent pain upon themselves, in any part of the body, and to relieve it instantly—in other words, after the will has become thus mechanically educated, they can prevent inflammation and pain from injuries received by natural means; produce at will a cathartic effect upon the bowels—vomit themselves and promote freely the action of the skin and kidneys. Such are some of the astounding effects presented by him upon our citizens of respectability and standing, and the new field of pleasure and delight which it may yet open up in mental and physical science we leave for those to mark out who are better qualified than ourselves. We are pleased to learn that the deductions which he makes

in a philosophic way however, before his classes and public audiences, are such as present more strongly if possible, the true doctrines of the christian faith, accompanied with lights upon our mental being, at once attractive and easy of conception. It is as far different from Mesmerism as health is from disease; for while the one, in an abnormal or unhealthy condition of the mind is held under subjection by the positive and negative relation of will to will, through an electrical medium; this leaves that attendant upon the mental throne active and healthy, while the mind is not enabled through its known power of volition, to resist the impressions that thus come up to it, through its nervous system from the atmospheric world. No books that we have read throw the least possible light upon this subject or the experiments; and how he became possessed of such intricate and profound knowledge in relation to the highest of all sciences, is indeed to us a mystery as great as the marvelous results he exhibits. We see from the many cards of classes he has taught of the most learned gentlemen in our country, that they speak in language almost too strong for repetition, of his new philosophy and experiments; and when we take into consideration that he is yet a young man, a citizen of our neighboring State, coming thus suddenly upon us, we are verily astonished. Why indeed may we not be so, when the most learned are amazed! Would that we possessed more perfectly a knowledge of the subject, that we might assign a better reason for its high tendency than simply to mention the experiments, and the plain and fair dealing of the lecturer, both before his public audiences and private classes. It is admitted by all that he fully understands his business, and is unequaled as an experimenter, therefore his efforts elsewhere will surely tell without any aid of ours, to the dissipation of the most rigid skepticism, and in our opinion to the establishment of the greatest truth which belongs to science and human existence! As astonishing as the results now are we are satisfied that they are as yet only as beacons of light standing upon its great selvage of usefulness, ultimately to be developed for the mental and physical improvement of the great human family of man. He leaves behind in this community many warm friends for his manly course, who are deeply interested in him, as well as the cause which he so ably defends. We learn that he is soon to take his departure for Europe. May his success in our mother country be as triumphant as in his own native land.

(CLASS CARD—Unpublished.)

At a meeting of the members of the class before whom Dr. B. B' Williams delivered a course of lectures on the science of Psychology in the city of Richmond, in May, 1849, Thos. E. Jeter was called to the chair, and James G. Bosher appointed Secretary. The following resolutions were unanimously adopted:—

Resolved, That we, the members of Dr. Williams' class, before whom he delivered a course of private lectures on the science of Psychology, having had a fair opportunity of hearing his Philosophy, and witnessing his experiments in demonstration of the truth of this science, and being so far instructed by him, as to be enabled to test its truth beyond a doubt, we deem it due to Dr. Williams, to our-

selves, and to truth, to say that the science of Psychology, as presented to us by Dr. Williams, is *true*, and we believe that any and every man who believes his own senses, and admits the fact of his existence, and will take the time to investigate this subject fairly and freely, will be obliged to admit the truth of the same ; and we most cheerfully recommend to all persons, friendly to the cause of truth and the advancement of science, to give this subject, as taught by Dr. B. B. Williams, a fair and impartial investigation.

Resolved, That Dr. B. B. Williams came to our city highly *commended* by many of the first men, and this science as taught by him, by the first minds in this country ; that in our association with him, during his stay in this city, we have found him to be a gentleman in every respect, that we part with him with regret, and most cordially commend him wherever he may go.

Resolved, That these resolutions be signed by the members of the class present, and the Secretary of this meeting be requested to transmit a copy of the same to Dr. B. B. Williams.

THOMAS E. JETER, Chairman.

JAMES G. BOSHER, Secretary.

John Puller, Thomas M. Stubblefield, Almond Gage, A. W. Rowlett.

Richmond, June 6, 1849.

[CLASS CARD—Unpublished.]

B. B. WILLIAMS :—

Sir,—We take great pleasure in expressing to you our thanks for the valuable course of lectures and instructions you have delivered before us on that important branch of science denominated Psychology, or the science of the human mind.

The subjects of Galvanism, Magnetism, Gravitation, Caloric Light, and Electricity, as explained and proved, and especially that of mind, Psychology, intimately associated as it is with electricity, engaged our profound attention and deep interest throughout the course.

Therefore, so deeply have our minds been impressed with the importance of a thorough knowledge of these invisible, immaterial and powerful agencies in the cure of disease, and in the mental and physical improvement of man, that we earnestly solicit you to publish the same, at your earliest convenience, and oblige us by furnishing each of us with a copy of the same.

Yours, &c., in behalf of the Class,

LESTER KEEH,
C. H. SKIFF,
JOBAMAH CREEN. } Committee.

New Haven, Ct., Sept. 20, 1850.

(From the Portsmouth Whig, May, 1852.)

DR. WILLIAMS.—We visited the lecture room of Dr. Williams last evening, and we must confess that our skepticisim has received somewhat of a shock from what we then saw. One of the subjects operated on by him, was an old man, whose hair was as white as the

driven snow, and whose appearance was a guarantee for the truth of the influence under which he was laboring. He—the subject—was afflicted by pains in his back and limbs, simply by the volition and manipulation of the operator, and was relieved instantly. We are willing and do believe that this is true.

He lectures here for the last time to-night, and those who have not seen the experiments of Dr. Williams, should go by all means.

HUMAN MAGNETISM & MESMERISM.

The condition of the nervous system, which stands at the foundation of magnetic phenomena, as Dr. Carpenter very justly remarks, "deserves the attention of scientific physiologist as much as those of any other class of facts," is the subject, now, of special delineation only—its history being too well known for repetition.

There never was a class of experiments about which scientific minds have speculated with more eagerness, and found as little "*data*" upon which to rest themselves, understandingly, (in relation to that condition of the mind and nervous system of subjects whose wills become the positive recipients of the internal agitations of the mind and nervous system of the operator) as these.

Therefore we shall not say that this or that theory is untrue or imaginary, but attempt its delineations as we conceive it to be, theoretically and practically, in accordance with the existing principles of nature that stand at the foundation of the normal and abnormal, or the nervo-vital, as well as the nervo-extraneous relations of mind and matter. If we contemplate man—first, through the action of his circulating fluids—astonishment at once forces itself upon us, when we are, no doubt truly, told by physiologists that one-sixth part of the blood is appropriated to the vital support of the brain, while the brain itself weighs but one fortieth part as much as the body. If, then, the blood is controled in its movements by the express action of the involuntary elastic radiations of the nervous system; it of necessity follows, that a corresponding portion of the nervo vital fluid must be appropriated to the brain for the support of its physical and mental operations: As such, the brain, being the point not only of physical but mental reaction, would, in the nature of things, require an extra amount of vitality compared with any other organ of the body; as any obstruction of the

subordinate organs, or even in the circulation, is removed only by a special demand upon the brain as the centre of the physical organism. The brain, then, becomes the finite fountain, or battery, from which they are charged *by* its involuntary *nervo-vital* radiations, which are continually taking place to its body or circumference, asleep or awake, not *only* in enabling the heart to circulate the blood, but to the relaxation and contraction of the respiratory apparatus. Does not the idea here force itself upon any reflecting mind, according to the established order of our nature, that the brain, in every sense of the word, even with its galvanic convolutions, is, virtually speaking, but an electrical reservoir or magnetic fountain? Here the two forces of man's physical nature, circulating within his nervous system, meet, to absorb from the mind fresh vitality and living power for the positive maintenance of its earthly tabernacle.

Electrically speaking as regards the nervous system, we have its normal or healthy dispensations now before us, rendering to the brain one sixth part of all its vitality or magnetic *stimuli*.

If we, then, take this in consideration, and note the fact that atmosphere cannot legitimately enter within the body of the nervous system, we can easily perceive that the mind can only be reached through the circulation of the nervous system.

Atmospheric undulations or waves, produced by articulation, do not reach the mind, therefore, only by disturbing the nervous circulation at the tympanum. If the circulation be thus positively disturbed, the undulations of the auditory nerve, occasioned by that disturbance, reach the mind, and the mind hears, and that too, against its will. So with the sense of sight;—if an object is held before us, with the eyes open, the disturbance, by its emanation upon the eye, will reach the mind against the will; or, in other words, the will, according to physiological usage, cannot interfere with the involuntary discharges from the brain, along the auditory nerve to the tympanum, nor the optic nerve to the eye. As such, hearing, seeing, smelling, tasting, and feeling, belong to the involuntary powers of mind, as well as every impression it may retain from the cradle to the grave. At all events, if

an impression, when presented through this agency, does not commence, at once, a consumption of this involuntary power, by the reaction of the mind, it is perfectly clear it is not intelligibly retained, and no power that we may possess, will enable us, at any time, to understandingly recall it. We merely mention these mental phenomena that we may keep the fact in view, that the intellectuality of man is not so much the result of his voluntary, as his innate involuntary reactive forces; and, whether we believe it or not, therefore, every impression received, and intelligibly retained, presupposes a consumption of the electrical fluid of the nervous system, from the moment of its reception. What an agitation, then, must there be, in the involuntary chamber, to support and intelligibly retain the countless millions of impressions which the mind receives! This is its great analytical chamber, where it holds consultation with its organs or attendants upon its mental throne—the result of which speaks forth its peculiar character, disposition and intelligence. Mark, then, the actions of the mind, while bowing to the authority of combativeness and mirthfulness, giving different expression to the countenance, and you have our meaning "*in extenso.*" Let us notice the mind and some of its attendants, and point out their peculiar offices or mental secretions, before we venture further in this high intellectual chamber of thought and power. It is clear, if physiologists had not pointed out the several offices and secretions of each organ physically, or if the secretions of each were mixed up in physiology as the mind, will, conscience and imagination, &c., are in mental philosophy, that a knowledge of that science would not be so easy on the part of the student. As it is by the physical characteristics, then, that we are enabled, in a great degree, to understand the mental,—it becomes necessary that we should, in the first instance, separate, as far as can be, their several mental functions, and look at the mind and its mentality, through these, as much as we look at the physical being through the different organs and their secretions. It is a truth, then, that it is natural for the stomach to secrete the gastric juice, as well as the liver the bile; but neither of these secretions

take place without a stimulating response from the brain. It is also the nature of combativeness to secrete a disposition to fight and quarrel,—mirthfulness, to laugh,—conscientiousness, a scrupulous regard for a sense of justice towards God and man,—causalty, a love to trace effects to their causes,—imagination, active conception of things communicated—the power to make new wholes out of our own creation—a love for the beautiful in nature, and, in its higher secretions, stamps genius with poetry and the fine arts; and thus it would run with every organ, or faculty of the brain, throughout the whole mental chamber, each one imparting their nature to the mind, just in proportion to their consumption of the nervous power. But it will be also observed, that none of these peculiar dispositions can be secreted, on the part of any faculty of the brain, without a stimulating response from the mind. Then it is as contrary to our mental nature, for a man to laugh without a stimulating response from his mind to mirthfulness, as it is for the stomach to pour out its secretions without a response from the brain. "Like goes to like," and hence we have the *modus operandi* of the development of each faculty of the brain by external as well as internal impressions: That is, the mind is of a nature to hear, see, &c., as well as to react or respond, in the involuntary appropriation of its material vitality to the support of impressions. Whenever the action by any impression calls forth positive reaction on the part of the mind, that positive reaction presupposes a consumption of the nervous power in the development and activity of that faculty in the brain of the one that receives it, corresponding to the faculty in the brain of the one who made it. But if the mind negatively responds, there cannot be any positive consumption of the vital electrical power because of the reception of such impressions; therefore, it would be impossible, in the nature of things, for them to develope or actively stimulate the corresponding faculties and dispositions in those who become their recipients. Therefore, as the blood makes its quick successive appeals to the atmosphere, at the lungs, as its main point of *vital absorption*; so does the two forces in the nervous system of man have the

brain for their centre, to absorb from the living spirit, entombed within, that freshness of vitality which imparts motion and life to the body, as well as eloquence and power, in their high dispensations, to the support of his mental capacity.

If we look at man, as living and moving in the atmosphere with its gases, as one system of nature, separate and apart *from*, though connected *with* others, filled with electricity or charged with that elastic fluid by a mechanical adjustment of things, which is also separate and apart *from*, though connected *with*, all others, the true state of the case, in Mesmeric phenomena, must, of necessity, more plainly appear. He is then continually standing, moving, and lying down, even in the midst of these, as all must admit ;—his respiratory system, adapted to the reception of the atmosphere and gases, and his nervo-periphery adapted also to the absorption or respiration of the electrical fluid within them. Now, suppose the question be asked—Can a man speak without disturbing the atmosphere around and in him? and can he prevent that disturbance, let it be ever so slight, from moving the particles of atmosphere to the distance of fifty miles above him? Certainly not; for the reason that he cannot speak without disturbing his own elements of respiration, and their connection is such with those external as to positively forbid a disturbance in the one without a corresponding disturbance in the other. This would be a disturbance corresponding to a peeble or stone dropped in the ocean, it is true, but still the whole ocean would be agitated. So with every step that we make upon the globe's surface, influencing the particles to its centre. Now, then, as we see the adaptation of means to ends in our respiratory system to the atmospherical division, the conclusion forces itself that we cannot relax and contract the muscles of the throat, without disturbing its particles and occasioning thereby undulations or waves to pass from us as the starting point or centre of such waves Have we not the same reason to suppose, from the adaptation of our nervous system to the external electrical ocean of nature, that as we cannot think without not only disturbing but consuming our nervous fluid, that the corres-

ponding agitation is given off from our nervous system and brain to the external electrical department, occasioning waves, electrically, also, to pass from us as their centre? Recollect the mind cannot receive any impression except through electrical or nervo-vital agency; that notwithstanding atmosphere may be vitally concerned as an undulating medium between us, still its office is completed in its vibrations upon the tympanum. If it does not meet there with a healthy circulation of the auditory nerve, the mind cannot recognize nor respond to those vibrations, as its medium is thus obstructed, and consequently cannot hear. Philosophy or no philosophy, belief or no belief—neither can change this condition of things of the mind, in relation to its nervo-vital circulation. Is there not a reason, then, why we hear a call at the distance of one hundred yards, and a reason why we do not, and a reason why we cannot hear, even with a perfect tympanum? Well, then, we can now see, in our own mind, the electrical undulations passing from one human being, occasioned by thought, just as much as we can see the atmospherical undulations produced by speaking. Let the question be asked again—What is the reason that one man cannot know the thoughts of another, if the electrical undulations produced by his thoughts reach his brain also?—and particularly when A, in positively recalling an impression to himself, or otherwise, would produce the same disturbance in his nervous fluid that B would, to recal or think of the same—the difference being in the intensity of the mental reaction in each? We answer that the reason is seen, *first*, in the fact that the brain—being the point of physical as well as mental reaction and retension of all our impressions and intellectuality—is, of necessity, while in its natural state, positively charged with Magnetic force; and the constant involuntary reaction of the mind upon its nervo-vitality, in the retension of impressions and recalling them, makes that the great focus of giving off, instead of receiving electrical undulations; and, therefore, it is clear, upon the plainest principle in nature, that any focus of agitation will successfully resist the waves from another focus, particularly in reaching its centre, when the centres may be in the same innate

condition. In order to be more fully understood, we will illustrate this position by two ducks, in a pond of water, at different points, unseen by each other—both being a focus of the agitation of its particles, disturbing them to its circumference. You now look at one, and you see the waves, occasioned by the other, successfully repelled and positively resisted. They do not sensibly reach the centre, although the corresponding motion of one gives off the same wave as the other. There they remain, and it is clear that one never would, under those conditions, recognize the presence and motions of the other, through that medium, as long as that agitation was kept up. But now let one quiet off and become passive, and it will be easily imagined, as the waves from the other would be sure to reach him, that he would sensibly realize the presence and the nature of the physical movements of the other. Now, let them be placed under water, and the position becomes still more pertinent. Suppose the question still be asked—What is the reason that the waves, going from the one, does not, as first named, sensibly reach the other?—we answer,—Because the *focus reaction* of the one is greater than the circumfluential waves occasioned by the focus reaction of the other. Notice now the voluntary and involuntary reaction of the mind upon the electrical fluid at the brain, and behold, with your natural eye, the radiations which take place from the brain, as a centre, not to the body or circumference only, but to and in the external electrical ocean of nature, and take into the account the fact that nature has rendered this organ a magnet, in the highest sense, by appropriating one sixth part of the whole vital power to its use, and that, although electricity in its waves and circulation passes through flesh, blood and bones, it cannot reach the mind as the sensible something in the brain, as long as the brain is positively charged with vitality, and the mind continues that involuntary agitation which must necessarily be in the support of its multiplicity of impressions. They are, for cause, therefore, resisted; and one man's mind cannot become the recipient of the thoughts of another as long as his brain and the nervo-vital reactions of the mind are natural; but if a man, from any cause, can so control

this involuntary reaction, his mind may, and that too instantly, recognise upon the established principles of nature, the thoughts or influence of the will of another, so as to repeat over what another may be thinking of, even if he be at the distance of twenty to fifty feet, and how much farther we will not now say. Many cases of catalepsy have occurred where the brain has, by extraneous influences, become dispossessed of its extra vitality by increasing it in the body or circumference, so that the will of the patient received every electrical undulation occasioned by the thoughts of the physician, (their attention, mesmerically, being first called) and by wnich the mind accurately responded, to the amazement and wonder of the most scientific, as well as others present. Doctor Ford of Milledgeville, Geo., in his work, on the practice of medicine, gives a very interesting account of the case of a little girl while suffering from a disease of a cataleptic nature, who responded thus, correctly, during her illness of months, but as soon as her health recovered—or, in other words, the normal condition of her brain returned, she was as far removed from this power as any one. There are many others, of a similar character, which have been produced by the extraneous forces of nature. Therefore it will be perceived, as miraculous and mysterious as they may appear, every case was as much in accordance with the extraneous forces of nature,as any other abnormal phenomena—their uncom mon occurrence, however, producing a sensation of wonderment different from all others because the conditions of the nervous system as the cause of their development, were unaccountable. If you will, now, observe when you go by the bed-side,or in the chamber of a person in this condition, that their brain has a *deficit*, naturally speaking, of its magnetic power, and that the electrical radiations from the same, are nothing more than passive, you can easily perceive the possibility of the electrical undulations from your brain being positive, reaching the mind of the patient, understandingly, upon the principles laid down. Many persons can go by the cradle of an infant, and simply by looking at it, as they suppose, produce involuntary reaction of its spirit, and awake it ; and even adults are some-

times aroused by others in the same way—by the passive reactions of the one and the positive reactions of the other; and not by looking alone. There cannot be an effect produced without a cause; and we respectfully ask even the most skeptical in relation to these sleepy and mysterious movements of mind, if the circumstance of the special magnetic condition of the brain, taken as a whole, and the agitation of its vital fluid by the involuntary and voluntary reaction of the living spirit within, do not present to him a sufficient cause why the mind of one man cannot receive, understandingly, through his will, the higher undulations from another, occasioned by his thoughts as their centre, as long as both are in a natural state, and in a positive electro-reactive condition? Is it not a fact that notwithstanding electricity, in its undulatory movements, passes through flesh, blood and bones, still it does so conditionally. Are not the conditions here positive and conclusive against their passing even to man's voluntary chamber, over which his will presides, as long as it is thus armed with its positive resisting power? If so, the utter impossibility of the thoughts of one man reaching the will and mind of another, becomes, as it is in natural life, a fixed fact. When the brain from any cause, either by the extraneous action of nature or by the special manipulations in mesmerism, becomes demagnetised, its negative and passive condition is plainly seen; and the possibility, therefore, of internal electrical undulations produced by the thoughts in the brain of another, natural and positive, reaching the intellectual attendants that now stand stripped as it were of their positive resistance in the brain—thus in a state of abnormal galvanization—becomes, at least, somewhat apparent. The silent mental emotions of one man obtaining an intellectual response on the part of another thus conditioned, need not be looked upon as outside of the established laws of man's extraneous nature, although they may be of uncommon occurrence. We cannot say more, now, theoretically, upon this state of things which is looked upon as being so mysterious, and the reason why many suppose that they can, in this condition of mind, (but not in reality) leave the body, and not only visit the moon, but understandingly overlook the inhabitants of different planets as well as the condition of the posi-

tive inhabitants of the spiritual world; but we have merely called attention, imperfectly, to what we conceive to be the cause of such mysterious and dreaming phenomena, to prepare the reader to enter more fully into its investigation with us, in a large work that we are now preparing for public inspection, upon all those interesting subjects. Many works are now before the public, and we do not even record these few hints in opposition to what others more experienced have penned, but simply present them as our interpretations of abnormal nature, that seem to stand at their foundation and the different conditions of Clairvoyance, sympathetic and independent, as well as those phenomena that are more properly referred to the mysterious electrical assimilation of intelligenc from the reaction of minds natural and positive upon those degalvanised and negative.

Practically, human magnetism, as it is understood throughout the country, is as follows:—Take a ten cent piece, put it in the palm of one hand with the ball of the thumb of the other pressing upon it, with a *will* that it should be charged with your nervous fluid, and when it becomes hot or perceptibly warm, it is then said to be magnetised and ready for use—(to be kept separate from any other that it may not lose its magnetic fluid)—now, tell your subjects to get an easy position, which they can maintain for twenty minutes or more—place the piece thus magnetised in the palm of one hand, the back of which should rest in the other—place their eyes firmly upon the piece—not to take them of, or wink them, to prevent the influence; and when their eyelids become heavy, let them close. When they close, make a few passes from the head down to the neck and shoulders, and place a half-dollar (prepared in the same way before their eyes that are now closed) then say,—Open your eyes and fix them upon the piece, and do not take them off. Now carry it around his head for two or three times —noticing carefully for the peculiar glare of the eye, which indicates that they are indeed fixed upon the piece. Then say—Now you cannot take them off; and, if he cannot, you have him magnetically under your control, so that he is compelled to do whatever you tell him; and if a very easy subject, whatever you will. This condition of the nervous system renders it impossible that the mind should retain anything more than a dreaming recollection of what they have been made to

do; and it therefore seems to correspond to the condition of the nervous system at the foundation of somnambulism.

We merely mention the preparation of the coin that the reader may be informed as regards practical magnetism; and notice, also, that when you wish anything done, if the subject is rather hard to move experimentally, command him, then, that as soon as you (the operator) count two or four, as the case may be, he will be compelled to act in accordance with what you say. This plan has now become obsolete also; and how so many learned gentlemen should have become impressed with the virtue of the coin any more than a wafer as a medium for the operator, is indeed strange. In the days of witchcraft, when old ladies and consequential old men, believed that they could bewitch, by their influence, even at any distance, it would have looked a little more reasonable; but, now, with the light before us, how any mind can even suppose that they possess any specific virtues, more than an object to look at, is unaccountable; still, there are many respectable-looking phreno-developments in the world, that believe in their positive and specific agency; and with confidence proclaim that, because they are held in the hand as described, the will charges them with their fluid, and that that fluid works magnetic wonders in the nervous system of subjects, as Psychologist, Biologist and Thusologist say of the zinc and copper plates, because there is chemical action taking place by their juxtaposition, evolving electricity, as is known by the touch of the tongue. Doctor Braid, who is known favorably in this field of investigation, in producing the state which he calls Hypnotism, directs the subjects to get an easy position, and places an object so that to see it requires an upward and backward position of the eye, and under this stretch of their wills to keep their eyes fixed upon the piece,—their eyes, if they are susceptible, involuntarily close, and a few passes, nearly as before, and sometimes without them, renders them fit subjects for Hypnotic experiments. Pathetism is another name given to this abnormal condition of the nervous system—the only difference being that the lecturer has an object for the whole audience to look at fixed upon the stand, upon which they are requested to look while the pathetiser is lecturing—all keeping perfectly still;—and those that are very pathetic or susceptible,

or have been pathetised before, by thus fixing their attention, fall into the same abnormal condition, and by a few passes by the operator over and upon their heads, a will communication is said to be had, so that the pathetic feelings of the operator pathetises the subjects to see what he sees, hear what he hears, and, in fact, to do his will, whether it be to remain on earth, or visit the planets and return with a true account of the nature and character of their special productions; besides many other wonderful developments, which, if true, are not only supernatural but real angelic flights that outstrip electricity itself. We do not venture an opinion here; indeed, it would be gratuitous; and we only give these a practical touch, so that the reader may have fairly before him their meaning also.

Mesmerism is, properly speaking, that condition of the nervous system which places the mind in the most abnormal reactive condition; or, as more commonly expressed and understood, as falling into a trance: the extraneous forces of external and internal nature having oft-times produced this singular condition, so that subjects have remained several days unconscious of all mechanical impressions. This being the example which the mesmeriser aims to follow by the following process—A, the mesmeriser, having a plus amount of vitality compared with B, takes hold of B's thumbs, forming an electrical circle from brain to brain through their nervous systems—now directing the subject to look steadily in his eye, and to be passive, and not resist the influence he receives. A looks the subject also steadily in the eye, with his will active, as it is said, in dispensing his nervous influence into the nervous system and brain of B, the subject, until his eyes involuntarily close—then A commences gently with his negative manipulations, by his hands, from the centre to the circumference of the subject, until he has taken away, by his passes, the extra amount of positive vitality in the brain of B, or produces that abnormal reactive condition of the brain, nearly corresponding to that of a trance—practically ascertained by inflicting pain, and receiving no response from the mind of the subject. He now places himself in positive "*Raporte*," and influences the mind of the subject by his mental efforts upon the theoretical principles before laid down. In other words—the will of the subject becomes the obedient recipient of the will of the operator, and

causes the mind to move and act, as well as *taste*, *smell*, *see* and *hear* whatever A may will. Here, then, is the relation between the *operator* and the *subject*, where one man's mind *may* become the recipient of the thoughts of another, in accordance with the extraneous operations of nature.

We would enter no objection to the influence of the special law of equilibrium in this instance; and the subject *may* and does receive a portion of the physical influence which thus overcomes him from the operator; but we deny the fact that that influence is competent to produce this wonderful change in the nervous system of the subject. For the reason—*First*, That it is utterly impossible for the subject to be thus passive to the influence of the operator, without at the same time being passive to the positive influence of atmospheric electricity. And *secondly*—That if the same subject will gaze at an object, without being in contact with another *body*, and that too with the same passivity of his will and mind, the involuntary falling of his eyelids, and sensations of sleep, will be as forcibly produced by the external agency of nature alone, which, in our opinion, from the adaptation of means to ends, has always been the great source vitally concerned in the production of this abnormal and truly wonderful condition of the mind and body. As the question is often asked—Of what use is any department of this subject?—we would refer the reader to the cards of classes, &c., that follow; and especially to their indications under the head of diseases and their mode of cure, closing with the remark that, in the practice of either magnetism or mesmerism, he who undertakes it, for the purpose of curing disease or otherwise, should be well acquainted with his business, or injurious results may follow,—and would say to those who are al ready in the enjoyment of good health, with all due deference to those of a contrary opinion, that we cannot see how the production of this abnormal condition of the nervous system can do their minds or bodies any good. Therefore, be cautious in suffering such pointed changes of your nature when your recuperative powers do not demand them.

TESTIMONIAL ON HUMAN MAGNETISM.

*** From want of space we are unable to present here other Testimonials in relation to Human Magnetism and Mesmerism.

HUMAN MAGNETISM.

We take pleasure in stating that we have listened with high gratification to the course of Lectures delivered in Portsmouth, Virginia, by Dr. B. B. Williams, on Human Magnetism, which was completed on last Monday evening in the Town Hall, with one lecture especially for the benefit of the poor out of town. And, that having formed ourselves into a class for the purpose of receiving a private course of instructions, we feel it due to the Doctor to express our thanks for the instruction and pleasure his lectures and demonstrations, both publicly and privately, have afforded us, as well as the interest we have felt and continue to feel in his exposition of this great principle and science, as well as its correct application as a remedial agent. Proving to our full satisfaction, beyond a reasonable doubt, that this principle does exist as a science, and can be used with infinite service to our race in controling the diseases that have heretofore baffled all the resources of the *Materia Medica*. And we would therefore express our full satisfaction in every particular, in relation to our introduction into the supposed mystery of the science by means of a private course of instruction which had been practically and scientifically given to us by the Doctor, and would therefore confidently recommend him to the attention of our fellow citizens in the different sections of our extended country, believing that they will find him an interesting Lecturer as well as a successful Demonstrator of this great and invaluable science which he so triumphantly advocates.

S. Wheeler,	John Clarr,
M. L. Tabb,	Alfred Norton,
Wm. Portlock,	W. Watts,
Wm. B. Godwin,	Leopold C. P. Cowper,
Thos. N. Mercer, M. D.,	Wm K. Walker,
C. Ironmonger,	G. Henderson,
S. B. Brown,	Isaac Rose,
Wm. White,	H. F. Woodhouse,

J. W. Justice.

Portsmouth, Va., June 2, 1847.

DISEASES, AND THEIR MODE OF CURE.

UNDER this head we have a subject as *vast* and *complicated* as nature herself, and we shall therefore condense what we now have to say. The brain recollect, is the centre of our physical organization, as well as the reactive dome of the nervous system. From the brain, we have, from the cradle to the grave, involuntary or reflex electrical discharges, which, by their elastic streams, enables the heart to circulate the blood, and the respiratory muscles to perform their office, while we are asleep; or, in other words, while the will is in the involuntary chamber. Now, let us look at the recuperative arm as it undulates forth from this chamber, by a re-disturbance of the nervous fluid, that we may see, not only a source of disease, but the reason that sanative impressions upon the mind produce, conditionally, a sanative and healing influence upon the body. We will not theorise, but take the facts as they are. Therefore, we take the following to illustrate our position:—If a stone be thrown at A, and it strikes him on any part of the body—say, for example, the foot—it causes a mechanical disturbance of the solids and fluids of the body, at that point which is positively connected with the brain by means of the electrical fluid in the nervous system. This disturbance, it will be admitted, is mechanical, and, as such, occasions a succession of waves, or undulations, to pass instantly from that point to the brain—the mind reacts upon the same, occasioning a succession of returning waves, or undulations, to the part, bringing with them an extra amount of fluids, which distend the blood vessels and compress the nerves,—hence the irritation, pain and inflammation which follow the injury received. Now, then, suppose the question be asked—In which of these undulating movements of the nervous fluid do we behold the healing power? Not in those that go to the brain, we are sure, but in those that

come from it. Without the latter there will be no response, and if there is no response, there cannot be any feeling in the part injured. Then, those which go to the brain are mechanical, and those that return are the natural or chemical, by which the parts are restored to a normal condition. If they are too great, positive chemical action is the result, and inflammation and gangrene of the part presents itself just in proportion as the re-action from the brain shall throw the two forces out of balance at that point. If the brain does not sufficiently respond, the parts cannot be healed,—as it is a fixed fact, in the principles of natural physiology, that the mind has to be consulted thus in relation to the cure of every disease that its body can have: that is, the diseases of the body cannot be cured independent of this response, and nothing can give it save the spirit within. If a man takes medicines, they are obliged to have the co-operative influence of this response before their properties can be chemically set free in the discharge of their sanative influences Then, it is this response, as strange as it may appear also, that creates and cures, as well as sometimes destroys and kills. If it be a normal response, it is unaccompanied with pain, and the part quickly heals; but if an abnormal response, pain and inflammation will necessarily follow in the prevention of the healing power of nature, in bringing nerve to nerve, and blood vessel to blood vessel, &c. Nature, then, in this sense, means a response from the brain sufficient to give her healing force additional preponderance, proportionate to the injury to be healed, or the disease to be cured, constituting an easy relation of the two forces at the part, which is accompanied with but little pain or sensation. Then the normal relation of these two forces build up the parts injured or diseased, under the influence of the chemical and healing undulations that come from the brain. You may call this the ancient "*Vis medicatier Naturae*," or whatever you please,—it is, at last, nothing but that healing power of the system that repairs it generally and specially when we are asleep; and therefore steals, as it were, our unconscious moments for the purpose of performing its most arduous and sanative duties. Does not a normal relation of the mechanical and chemical forces, at any part diseased or injured, as an effect of the [illegible] and re-action from the brain which of necessity takes place

result in another effect—that is, their cure? There never was anything more clear than that the mind is, of necessity, consulted in the cure of every disease; and, still, learned men would have us believe that the administration of medicines, being, as they are, physical, produce their specific vitalizing effects without consulting the living spirit, or independent of any application to this source, as though the physical responses of the spirit do not govern the physical as well as the intellectual man. If this be so, what "thorns shoot up in every thought" at the idea that we were sent to school to get mind. Look at it;—Is this a fact, or were we sent there to subject our infant germs to impressions naturally to call forth our higher responses in the development of our innate intellectuality and mental strength,—as when we say, by constant attendance upon gymnasium exercises, the physical responses of that germ are called forth in the full development of the flexibility and strength of the physical man. In either case must we not have an innate something, of a nature to respond to these impressions, before we even see the gymnasium, school house, or college? Are these not, then, two great sources of our mental as well as physical development, instead of their creation? How, then, can we say that medicines, swallowed by a patient unconscious, do not physically consult the mind before they can produce their specific results, when even our intellectuality is retained only by the involuntary reactions of the living spirit upon the nervous system, independent of consciousness. Can a Dr. Bush, or a Sir David Brewster, at will, make themselves idiots, or at pleasure arrest their higher reactions which stand at the foundation of their intellectuality and learning? If not, this point is conclusive, that those higher reactions continually go on independent of consciousness; and why may not a physical response take place from the living spirit by the swallowing of medicines unconscious, as the medicine swallowed must of necessity disturb the nervo-vital circulation, and occasion its firm elastic particles to be moved to the centre. Little children and adults, with diseases that produce positive disturbance of the brain, are examples of this kind. Then the mind does, even in this condition, physically respond to the impressions mechanically made by the calls of its physical nature, and its physical response

enables the remedies given to produce their specific results, and this unconscious mechanical and chemical condition, occasioned by the action of the body and reaction of the mind, restores the sanative relation of the parts diseased. Hence it will be perceived that the physician has placed within his reach, by nature, in reference to these positive and negative reactions from the brain, her great laboratory of physical agents, each one producing its specific action upon the nervous system, in increasing or decreasing the chemical condition of any part diseased, by increasing or decreasing this reactive and physical response which brings with it the blood and fluids which, in some instances, seem to overflow, as if to hide from the face of nature its diseased parts as well as the secret emotions of a thoughtless bosom Does not nature say to the man, then—You can only become my physician by virtue of the physical agents with which my bosom is filled, and that you administer these for the express purpose of holding a physical consultation with the spirit of the patient, according to the case, to restore any abnormal condition that may occur; and, that, notwithstanding they may be endowed with a nature to puke, purge, &c., and also to add to failing vitality by the properties they possess, still they speak not their virtues in the restoration of diseased nature, without the co-operation and healthy response of the brain. Is the stomach adapted to the reception of food and water —the lungs to atmosphere and the gases, and the nervous system to positive and negative electric influences? If so, we answer that this living spirit, which looks out from behind its electrical sparkling of the eye, is adapted to the reception of impressions, and that impure impressions cause an extraneous expenditure of its innate strength and reactive mentality, when they are positively received in producing an abnormal condition of the mind, phrenologically and theologically, as well as the positive reception and consumption of impure food and water produce an unhealthy condition of the innate strength and physical reaction of the brain and body, physiologically and electrically. The main point, in the cure of disease, then, seems to be to carefully inspect the condition of the patient, and particularly the reflex action from the brain, accompanied as it is, sometimes, with a higher response; as such, we have yet to learn that

the healing power can be had without a response or a reaction from the brain. And as the brain cannot react without the presence of the living spirit, and as the spirit can be stimulated to its inherent action by external impressions we cannot see why those impressions may not occasion it, conditionally, as well as physical agents also, to *increase* or *decrease* according to the impression made, its involuntary discharges, which lie at the foundation of the chemical and healing power, as well as the decomposition and recomposition of our bodies continually taking place.

Does not the mind, on the positive reception of sorrowful and fearful impressions, withhold those discharges, producing weakness and debility of the *body;* and does not the mind also, upon the impressions of joy and pleasure, increase those discharges and buoy up the whole being? If the different conditions of the mind (not imagination) give life and vital action to the negative and positive sparklings of its nervous system; and if those negative and positive actions open and close the respiratory apparatus in the positive and negative consumption of external elements, to the support of the crimson streams which frolic positively and negatively from the centre to the circumference of the circulating system—the remedial tendencies of impressions made upon the mind from the positive authority of the nervous system, becomes apparent as the highest of all therapeutical applications in the regulation and cure of diseases in the human machine.

If the involuntary discharges from the brain are positively withdrawn from the hands or feet, can the will move them?—or, in other words, if they do not positively consume the involuntary vitality of the brain, can the will raise them from their place although they may be naturally, though negatively attached to the body? This would be contrary to nature; as the will, or volition, has no power save that which is absorbed from the involuntary chamber. As well might a man think of recalling an impression received years ago, without its constant involuntary consumption of his nervo-vitality by the reaction of the mind independent of consciousness. This is the involuntary department over which the mind presides, in the great economy of human existence; and by its innate reactive power gives life and

vitality to all the physical and mental functions that are developed in the great chamber of special mortality. Although men of science may cling, with the power of *conventional usage* and early education, as regards the innate curative power of matter, and refuse their assent to the special stimulations of mind by impressions in the cure of diseases, yet the voice of nature heeds them not, and her cries and groans, which come up to them from every quarter, continue to ask,—Why do you not make a positive application to the living spirit itself, and free me from the aches and pains which your saddle-bags nor apothecary shops, with years of study and experience, cannot in the least mitigate?

Is it because it is more scientific to make your applications by disturbing the solids and fluids, and from thence the nervous system to obtain the reflex or vital action from the brain, by the administration of medicines, than it is to obtain this reflex action by impressions at once upon the nervous system, clad with authority conditionally to produce the same result. If it is not we see here the force of the remark, that

> "Man's inhumaniy to man,
> Makes countless thousands mourn."

Wonder and amazement must of necessity strike the reflecting mind in its contemplations of the dispositions of men who ofttimes, in their honest endeavors to do the best for others, actually inflict wounds which they cannot heal.

Oh nature, swayed as thou art by the law of equilibrium; that delighteth in setting the Heavens on fire, and making a great noise in bringing about an equality of thy clouds, why didst thou entomb within the clods of the valley, time and circumstances which should chase through their mortal career all thy human developments, sparing not the cries of the infant, the lamentations of a devoted mother, nor the deep heaving sighs of a widowed bosom? Did "the morning stars sing together, and all the sons of God shout with joy" when man's destruction, pain and death was deposited also in that which thou wouldst give him to eat? Strange and unfathomable demonstration of kindness to thy children! We would still torture thee if we knew how, until thou would answer the question,—Why didst thou speak them into existence, to look abroad for a few days

upon thy works and gather as their only reward pain and misery; and lastly, without any special interference on thy part, suffer the cold and chilly hand of death to snatch them from all that is dear on earth, and by which they are forced back into apparent nonenity?

Where are those that are gone and even now stand before us like the distant isles that slumber in thy aqueous bosom? Are they gone forever, or have they passed into that state where they may behold the beauties of that interior world of which the Australian sky is but a mere impression? If so, do they fully realize "the times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began"—and freely forgive thee, for thy torturings here?

"Here smiles must hide the breaking heart,
And cheerful words, the mute despair,
Here friends must meet and love and part:
But not so there."—

CERTIFICATES OF CURE, &c.

The plan of presenting certificates as evidence of the cures performed by certain agents, is so common that we will present but few that are in our possession.

A remarkable case of a young lady in North Carolina, thown from a horse, by which she received an injury of the spine, resulting in complete paralysis of the inferior extremities, that resisted all the scientific applications and efforts that could be made for eighteen months, was restored by this agency alone in three or four weeks, four years since, and is now married and doing well.

Another case of a young lady, of high respectability also, who had been laboring under convulsions for the space of five years, whose restoration resisted extraordinay efforts on the part of her friends, and in such a condition that she could not be left alone, remarkable to relate, was cured by this ageney in one week, (three years since) and is now married and enjoying fine health.

A case of a gentleman in the city of New-York, cured of dyspepsia of five years standing, which had resisted allopathy, homeopathy, and hydropathy, and is now digesting his food well, and enabled to attend to his business.

We will mention one more—that of an elderly lady, whose mind had lost all its attractions for her friends, and even her husband—who was restored in one week to her previous natural condition of mind.

Lynchburg, Va., Nov. 25, 1848.

It is most wonderful to relate, that I, the subscriber, have been confined to my bed, and have been unable to walk for about 18 years; that my disease which was spinal, has baffled the skill of all the physicians in this section, and that my case has been reported to the physicians of the best skill in Philadelphia, who have pronounced it incurable; yet wonderful to relate, that Dr. Williams made me walk in about one hour from the time he first saw me. This was done by the energizing power of Electrical Psychology, and it affords me pleasure to state that I am now enabled to walk with ease, when only five weeks have as yet elapsed since I was raised from my couch of distress.

LUCY ANN ALLEN.

Richmond, Va., June 5, 1849.

I, Thomas Gardner, living near Richmond, Va., would voluntarily state for the benefit of the afflicted, that I have been diseased for fifteen to twenty years with something like Rhuematism, affecting my whole nervous system, so that I was always in constant pain more or less when not asleep, and would farther state that I have tried a great many of the most celebrated physicians of this city and State, the application of Hydropathy by those whose business it was to administer to the diseased, also Homeopathy, from which the first particle of relief was not had. I then, from time to time, resorted to the White Sulphur, the Salt, the Red and Sweet Springs of Virginia, and also those of Kentucky, as well as magnetism in all its various applications, without any effect touching my disease. Hearing of Dr. B. B. Williams, of N. C., and that he was in the city of Richmond delivering a course of lectures upon the science of *Psychology*, I called upon him for his advice, &c., in relation to my case, (I must acknowledge without any hope) which he gave, with suitable remedies, according to his judgment, and to my utter astonishment I now feel like a new man, and consider my case about restored. In conclusion I would remark, that those who will not believe this statement of facts, can of course do as they please.

THOMAS GARDNER.

[Extract from Dr. McLane's letter to Dr. B. B. Williams.]

"*Cheraw, S. C., Dec. 9th*, 1848.

"I am sure you will be pleased to learn that my success in the use of human electricism has been fully equal to the high expectations which your able and most interesting course of private lectures excited. I have cured palsys and other diseases that would not yield to physical agents."

[Letter of late J. C. Calhoun, U. S. S.]

Washington, Jan. 11, 1851.

DEAR SIR,—I well remember the conversation to which you allude, with grateful feelings for the interest you took in my case, and the treatment you recommended.

My health is certainly better, but the disease of the throat is far from being removed. It has, however, I think, not progressed, and I hope will not.

With great respect, I am, &c., &c.,

To Dr. B. B. Wlliams. J. C. CALHOUN.

(Testimonial of Class at Lynchburg.)

Lynchburg, Va., July 26, 1849.

We take pleasure in recommending Dr. B. B. Williams, of North Carolina, to the high consideration and confidence of the public, and especially the afflicted, as a gentleman of profound practical medical attainments.

We would respectfully state that during his visits to our town, that he has by the multitude of medical agents which he, unlike any otker physician we have ever seen, brings to bear for the relief of the distressed, cured and perceptibly benefitted a number of diseases in our midst some of which had refused for years, to yield to the wisdom, power, and skill of the oldest and most learned medical aid of our land.

We speak, therefore, but a duty we owe to humanity, in recommending his professional pretensions to the highest consideration of the world, particularly when we look into our streets and behold there walking, patients in whose recovery there was no hope or even benefit from any aid that could be obtained.

John Hollins,	Wm. D. Branch,
Dr. L. A. Williamson,	John Reveley,
E. Franklin, Jr,	John S. Horner,
James E. Horner,	David E. Boorer,
John I. Watson	Dr. Wm. N. Percival,
Wm. B. Brown,	Daniel Woodson, Jr. Ed. R.

APPENDIX.

PUBLIC LECTURES AND EXPERIMENTS.

For the information of those who have not attended our public lectures, we would remark, that after a short conversation upon the alchimistic electric principles of nature, the evening's entertainment runs thus: a few gentlemen being nominated by the audience go upon the stage and we delineate to the best of our ability their physical and mental character by their looks or expression, without feeling the size of the phreno organs; or in other words, we tell them their liability to disease, the physical organs which would be primarly involved if sick, and the nature of their mental capacities. After which, as many as may please in the audience, as we have before stated, subject themselves naturally to the reactive agency of atmospheric electricity for the space of ten to fifteen minutes. Those that may succeed in producing the correspondiug reactive condition of their nervous system, after being properly vouched for by the audience, become the subjects for the experiments of the evening, in the production of the most laughable, interesting, astounding phenomena ever presented to the public. In fact, the mirthful and pleasure going part of the audience, see enough in one evening to make them laugh occasionally for weeks, and the philosopher enough for his analytical powers for one hundred years twice told.

PRIVATE CLASSES.

The question is frequently asked—What shall I learn if I become a member? We would state, therefore, that those who join our practical classes, in three lessons, learn how to ascertain the positive electro reactive condition of themselves as well as others, and when others are found not to be in that condition, how to instruct them to accomplish it. The proper manner to occasion the mind to appropriate its nervo-vitality to the support of their impressions against its will, in the performance of all the experiments which we perform and the proper principle of the application of this mysterious *agency* in the relief and cure of diseases. Those who take a ticket to a full course of six lessons, in addition, are taught more fully, its special application in the treatment of diseases, as well as mesmerism and its alterative remedial tendencies where a change in the seeretions and excretions of the body is specificclly indicated. The subject of Embryology and the manner of distinguishing diseases by looking at the countenance, or a new system of Neurology or physical phrenology.

RESOLUTIONS OF THE FIRST "FULL COURSE," PRIVATE CLASS, BROOKLYN.

At a meeting of the Classes in *Mental Alchimy*, held at Brooklyn Institute, Friday evening, Feb. 6th, 1852, the following preamble and resolutions, presented by the committee, were unanimously adopted:—

Whereas, We, the undersigned, a committee appointed by the members of the first "full course class," of Brooklyn, instructed by Dr. B. B Williams, in the science of "Mental Alchimy," and its application to the relief and cure of diseases, having full faith and confidence in its efficacy, when properly applied, and believing that, if correctly understood by the community at large, much of the suffering and distress daily witnessed among us, would be alleviated or totally removed—sickness prevented, and health restored in an incredibly short space of time: Therefore, with a view to express our sentiments, and to induce the public generally to instruct themselves in a science so eminently useful to all mankind, be it

Resolved—1st, That notwithstanding our skepticism, heretofore, in relation to anything of this nature, that the public demonstration of Dr. Williams, upon a great number of our citizens of respectability and standing, and his private instructions, which unfolded the heretofore mysterious relations of mind to matter, both in its normal and abnormal reactions upon the nervous system, and having taught us how to perform upon natural principles, by the same galvanic process that he does, by the agency of atmospheric electricity in controling others, with much more ease than we had even hoped, has entirely dissipated every feature of skepticism, and *forced* upon us the reality of this science, of which (from certain original papers submitted to our inspection from Dr. Dods to Dr. Williams) we believe him to be the discoverer and successful teacher.

Resolved—2d., That we recall with more than ordinary pleasure the circumstance of having been members of his class, by which we have been, contrary to our expectations, understandingly introduced into the *supposed* mysteries of mind: And that we not only look upon it as having, when properly applied, the happiest tendencies in the relief and cure of diseases, but we look upon the high operations resulting therefrom, as the true basis for a correct understanding of physiology and mental philosophy, and as such opening new fields of intellectual culture to be found in no other subject as yet presented for the inspection of mankind.

Resolved—3d., That we fully coincide with the expression of the unprecedented large audiences of ladies and gentlemen, who attend his public lectures—That no exhibition, as yet presented for public amusement and interest, can afford such pleasure and delight, as the great variety of physical and mental phenomena he demonstrates upon so many gentlemen, in a natural state, against their wills.

Resolved—4th, That we look upon him as a gentleman of an original and philosophic mind, and master of the subject in every particular which he professes to teach, and as such he has our lasting gratitude for his obliging and gentlemanly deportment, and for the great pains he has taken to place us in possession of the great principles of Mental Alchimy, Electro-Psychology, &c.

Resolved—5th, That these resolutions, in full testimony of the foregoing, be signed by the chairman, secretary and committee, published in *Brooklyn Eagle* and *Daily Advertiser*, and a copy of the same handed to Dr. Williams for his disposal.

William Edmonds,	Chas. Backster, Jr.,
Truman B. Brown,	Cornelius R. Hunt,
George A. Healy,	Henry Case, Jr.,
Wm. Spence, Jr.,	Charles Rogers,
Thomas F. Leslie,	John J. Walton,
David Fithian,	M. Van Buren,

Committee.

EDWARD HARTT, Chairman.

JOSEPH L. BOWEN, Secretary.

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